

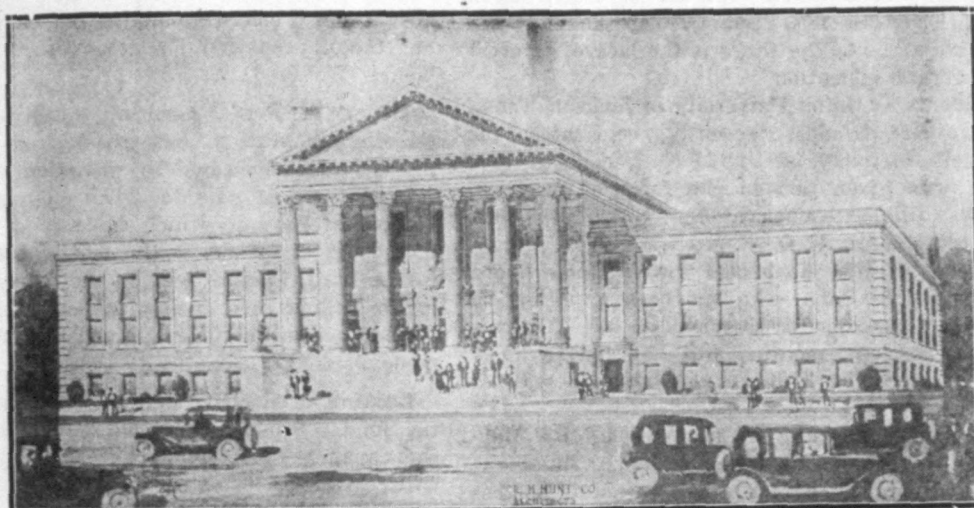
The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LXI.

Jackson, Miss., October 26, 1939

NEW SERIES
VOLUME XLII. No. 43



CALVARY BAPTIST CHURCH

Calvary Church, Jackson, is host to the Mississippi Baptist Convention. They have a building that cost \$250,000. It has an ample auditorium which will accommodate all who come;

and there are rooms for committees and exhibits. These people are interested in all the denominational work, and carry on a perennial evangelistic program. Pastor H. M. King has been



PASTOR H. M. KING

pastor for 27 years and has done a monumental work. There is no man in the state more beloved by his people.

Who's Who and What's What

Mrs. Elizabeth Rawlings Ragland, wife of the pastor of First Church, Lexington, Ky., passed away Oct. 10.

Dr. W. E. Hunter, a native of Mississippi for 20 years pastor of First Church, Somerset, Ky., is forced to take a period of rest on account of over work.

The W.M.U. has a week of prayer for foreign missions, a week of prayer for home missions, and a week of prayer for state missions. That's putting the emphasis where it belongs.

Dr. G. H. Crutcher resumes his department in the Florida Baptist Witness after four weeks of silence caused by an automobile accident. Glad you're back. His wife was also injured in the wreck of the car.

Dr. L. R. Scarborough, president of Southwestern Baptist Theological Seminary, delivered the closing address at the state convention in Missouri last week. From there he went to Tallahassee, Florida, where he is in a revival meeting with the First Baptist Church, Dr. L. R. Christie, pastor.

It seems to us we have heard it said about nearly every great man that we have heard of, that some preacher thought he had failed when this man as a little boy was the only one who was converted in the protracted meeting. We wonder if the preachers who tell this story are not trying to console themselves on account of some failure we have made.

Brother Solie I. Smith writes: "We have just completed our tithing store house at Harpersville. From the field and kitchen they are coming in. In the last four days we have received 65 barrels of corn and several dozen jars of fruit and vegetables. The offering last year in September was \$58.89. This year in September it was \$103.28. This is a half-time church. Tithing is God's way of financing his work."

Every day street preaching from a truck was one feature of the simultaneous evangelistic campaign by the churches of Richmond, Va.

Missouri Baptists honored Dr. Edgar Godbold by an ovation at their state meeting on the tenth anniversary of his service as State Mission Secretary.

If a church wants to keep alive, no matter how small its membership, it must organize for service, give its young people something to do, and help them by encouraging them in doing it.—Sel.

A revival in the church means a revival of church attendance, a revival of Bible reading and prayer, a revival of missionary interest, a revival of right living, a revival of soul-winning.—G. P. White.

A recent visitor from McMaster University to Russia says of that country: Many architectural masterpieces are being allowed to go to rack and ruin. The whole country seemed neglected and the people depressed.

F. G. Rogers resigns at North Ft. Worth Church after 28 months service. From the church report we learn that there have been about 1200 added to the church in this time and the church finances have been in good condition.

Pearson: Sunday night J. S. Fussell and J. C. Coward were ordained as deacons with Rev. L. T. Dyess of Meridian preaching the ordination sermon. Visiting deacons were Fred Langley and A. J. Barber. In addition to the two new deacons, the deacons at Pearson are L. E. McCurly, Dave Smallwood, C. H. Huff and R. D. Stacy. Rev. H. W. Robinson is pastor.

Not only has India enacted a prohibition law but she is instituting a program of education and propaganda to support the law. A report from Bombay states that Indian Film Co., is now making six films to educate that city for prohibition. To supplement the films, government trucks with loud speakers tour the streets. Mother India does not intend to tell her young people to learn "how much" they can drink but that "wine is a mocker, strong drink is raging, and he that is deceived thereby is not wise."—Evangelical Messenger.

We were sorry to miss our own Association, Hinds-Warren. But this was left to those less able to travel while we attended the meeting of Noxubee Association.

I have resigned the pastorate of the Milton Baptist Church effective November 1st and have accepted a call to the Emmanuel Baptist Church, Charleston, West Virginia, to succeed Dr. James F. Frame. During my nearly five year term with this church the Lord has graciously blessed us. There have been 288 additions, most of which came by baptism; the purchase and equipment of an Educational plant; \$25,000 total amount of money raised; and, the Sunday school more than doubled with the attendance now over 350. The Charleston church affords an almost unlimited opportunity.—R. C. Cannon.

I have recently been in another revival meeting with the Stonewall church, Tishomingo County. Brother J. A. Fortner, pastor, had made good preparation for the meeting. He has been with this church one year as pastor and there have been 90 additions to the church during the year. The closing day of our meeting, the church called brother Fortner as pastor indefinitely. There was a good spirit manifested in the call. A list for the Baptist Record will follow. (Brother Estes sends in more subscriptions than all other state workers). I am this week in a meeting with Mt. Moriah Church, Alcorn County and request prayers for same.—E. D. Estes, Evangelist.

Meridian First Church: We begin a series of meetings Sunday in which I am to preach and Mr. and Mrs. Fred G. Scholfield (he is the son of J. Fred Scholfield, who has ministered so much in Mississippi) will lead us in our music. It will continue through November 5th. They were with me in Huntington for the last part of my ministry there, and are among the Lord's finest. He has just had a meeting canceled for a period of two weeks beginning November 6th. You might, if you will, state that he will be available to any church in the state for that time. The work goes splendidly with us. There have been additions every Sunday I have been here, except one.—Norman W. Cox, Pastor.

Sparks and Splinters

The enrollment at Ouachita College (Baptist in Arkansas) has more than doubled in the past six years.

Thanks to the brethren who sent money to pay the subscriptions of widows who wanted the Baptist Record but were absolutely unable to pay for it.

There is room for and need for some good sermons on the text, "For conscience' sake." But don't try to preach on it till you have studied what the Bible says about it.

That no mistake was made in enlarging the Southern Baptist Hospital in New Orleans is shown by the fact that the Hospital is running practically full all the time.

Dr. Wesley L. Sturges, of the Distilled Spirits Institute, says that for every legal distillery in the United States there are 100 bootleggers competing, who make liquor \$3.29 a gallon cheaper than the distillers.—Ex.

Rev. W. L. Day spent the first week in Oct. at the First Baptist Church of Montgomery, Ala., where a city-wide enlargement campaign was conducted for the Sunday school. Mr. Day was in charge of the Adult department. Dr. Frank Tripp is pastor of this church.

The following deacons were elected by the Pascagoula church to serve for the coming year: N. L. Blain, O. B. Loper, Sr., S. B. McIlwain, X. L. Walker, W. W. Robinson, Robert Lynd, W. C. Horens, Elvy Flannagan, A. B. Crane, J. L. Van Osdal, J. L. Reeves, J. L. Morgan.

The following resolution has been passed by many of our district associations. It ought to be heeded: We recommend that members of the legislature be seen before the session convenes in January and urged to vote against all hard liquor bills. We further recommend that a committee be appointed by this association to organize and direct protest against passage of hard liquor bills which may be proposed or introduced.

Dr. J. H. Rushbrooke, president of the Baptist World Alliance, on the assassination of the late Rumanian Premier Calinescu, wrote to the Minister of External Affairs a letter of regret at the loss of the premier, and received a very cordial reply. The late premier was tolerant towards Baptists and if he had lived, it is probable that the government would have continued a more generous policy toward the Baptists of Rumania. We sincerely hope that the beginning which he made in allowing the opening of Baptist churches may be continued by the government.

Nineteen Nashville Baptist churches launched a simultaneous evangelistic campaign Sunday, October 15, with Dr. H. B. Cross, pastor of the Judson Memorial Church as general chairman. The following outside pastors are assisting in the campaign: Dr. Frank Tripp, Montgomery, Ala.; Dr. J. Dean Crain, Greenville, S. C.; Dr. John W. Kincheloe, Rocky Mount, N. C.; Dr. Merrill D. Moore, Newport, Tenn.; Dr. C. H. Warren, Lebanon, Tenn.; Dr. B. A. Bowers, Gastonia, N. C.; Dr. R. E. Guy, Jackson, Tenn.; Dr. Ira C. Cole, Memphis; Dr. Homer G. Lindsey, Chattanooga; Dr. L. S. Sedberry, Murfreesboro, Tenn., and Dr. H. D. Burns, Franklin, Tenn.

The only way for the Constitution of Mississippi to be changed is for the people themselves to vote for it. The Constitution now forbids the willing of any money or property to any religious or charitable purpose. There is no doubt in our mind that the people want this changed. But their will can only be effective if they vote for the change in the general election in November. Not to vote is to vote against the amendment. Be sure to go to the polls, men and women, and be sure to vote. The election of officers may have been determined in the primaries, but this question can be settled only at the time of the general election. See that you are qualified to vote, and help to make it possible for men to give their money to a good cause if they wish to do so.

Figure it out: This year Nov. 23 is Thanksgiving day by proclamation and Nov. 30 is Thanksgiving day by the law in Mississippi.

Dr. R. M. Inlow is reported much improved in health since his serious illness of a few months ago.

Mrs. Stiles, superintendent of the Noxubee W.M.U., volunteered the information that the membership of her church had been greatly helped by the Baptist Record's going into every home.

Pastor B. Locke Davis, formerly of Gulfport and Brookhaven, now at First Church, Springfield, Mo., rejoices in the results of a good meeting in which he was aided by Rev. Fred Eastham of Wichita Falls, Texas.

"The love of many shall wax cold." Whenever missionary contributions fall off the heart action of Christians is not good. One of the most depressing signs of the times is the lack of interest in Christian education.

Students at Union University in Jackson, Tenn., and other friends, recently celebrated the eightieth birthday of Dr. I. N. Penick. A love token was given him in the form of a check. He was Bible teacher at the University until two years ago.

Friends of Miss Katherine Sewell, Home Board missionary in Cuba, who has been a patient in the Southern Baptist Hospital in New Orleans for the last six months, will be glad to know she is improving and is now able to walk a little.

On Friday morning of past week Miss Margaret M. Lackey was taken seriously ill at the Baptist Hospital where she has served as hostess for several years. She suffered from a heart attack and for a while was in a critical condition. At this time she has made some improvement, and friends are more hopeful.

In the past nine months the receipts of the Foreign Mission Board have been \$35,000 ahead of the same period last year. The debt is now down to \$265,000 when a few years ago it was over a million. The plans for next year call for a slightly larger outlay. In China many church houses have been destroyed but all congregations continue their work.

Sometimes we have wondered if Christians, church members at least, were not afraid to pray for the unsaved in foreign lands lest they might be led to answer their prayers by better giving. We are told of a group of children that prayed for the suffering children in China. After a little they made an offering and sent it to the Board for these children in China. The youngest, a boy of four, was reluctant to give his nickel because he wanted to buy candy. His sister remonstrated: "Now, Clifford, it is no use for you to pray for those little Chinese children if you are not going to give something for them." Your prayers for missions and your gifts are like the powder and shot in a gun. Neither is worth much without the other. One distressing thing about our public prayers is that the missionaries are seldom mentioned.

They go to the meeting in Newton County Association. All the churches were represented, and they have pastors who are spiritual leaders. Not all the churches contributed to the Cooperative program, but most of them gave to some parts of it. Cross Roads Church took good care of the messengers and visitors. Brother H. H. Bethune was elected moderator; brother L. B. Cobb, vice-moderator and brother C. C. White, clerk and treasurer. The brethren sought in honor to prefer one another. And they were generous in their treatment of the visitors. Among these were B. Simmons representing the Orphanage, N. S. Jackson the Anti-Saloon League and C. J. Olander the Relief and Annuity Board. These spoke in the morning. The sermon by R. L. Allen was a fine presentation of the descent from the mount of transfiguration, from the mount of vision to the valley of service. After a good dinner, the reports on missions were presented by R. A. Morris, and W. L. Crosby. They were generous in giving time to the Editor to discuss the cooperative work, as he had to leave early and so missed the rest of the program which included two days.

The Pheba Baptist revival began on October 8th, and closed October 13th. The Baptists of this community had the privilege of hearing Rev. A. L. Goodrich. Brother Goodrich is one of the most dynamic speakers we have encountered. His messages were inspiring. He certainly won for himself a large place in the hearts of the people here. There were nine additions to the church, four for baptism.—W. A. Frye, Pastor.

Lebanon Church, Barren Plains, Tenn.: I am in the midst of a great revival. Will close Friday night. To date we have had 32 professions, making a total of 68 for the year. Hope to make it 100 by the close of the meeting. The Lord has planted me in a growing church with unlimited opportunities for growth. Present membership 481. Think by the close of the year we shall reach the 500 mark. I am happy in my work here. Next week we plan to launch a drive to put the Baptist and Reflector in every Baptist home.—W. P. Davis, Pastor.

Mr. J. L. Kraft, head of the Kraft-Phoenix Cheese Corporation, has given from 20 to 75 percent of his income to Christian causes. He said recently at Atlanta, "The only investments I have ever made which have paid constantly increasing dividends, is the money I have given to the Lord. Pastors will do their greatest service in leading their men to understand the truth of God concerning the stewardship of time and money."

Looking twenty-five or even fifty years ahead, the Sunday School Board of Nashville has doubled the capacity of its new building project, which will cost \$200,000 instead of \$100,000. The buildings on the new property recently acquired, adjacent to the shipping building on Ninth Ave., are now being torn down and the contract for the new building will be let within a few days, says Dr. J. O. Williams, business manager of the Board. It will be several months before the new building will be ready for occupancy. While only three stories will be erected at present, a foundation will be laid sufficient for ten or twelve stories, to accommodate the expansion of the work of the Board for years to come. The accounting, auditing, shipping, sales, advertising, and statistical departments will be housed in the new building.

A hundred and seventy mile drive took the Editor to Noxubee County Association in time for the opening Thursday morning. There are only twelve churches in the body, most of them not large churches, but all were represented. They lost no time in getting down to business with Rev. C. A. Webb as moderator and brother Whitman retained as clerk. Brother R. A. Collier led the singing, and Mr. E. C. Halbert led the opening devotional. It is good to see laymen with a willing spirit. Rev. R. R. Keathly was elected vice moderator. Mrs. W. P. Stiles gave the W.M.U. report. Mr. Mullins who was to report on Sunday Schools is in the hospital. In the absence of Rev. C. J. Olander the Editor spoke on Relief and Annuity plans. Pastor R. D. Pearson made a good talk on the proposed amendment to the mortmain laws. Pastor Keathly preached a forceful sermon on "What think ye of Christ?" Dinner was served at the church, to the enjoyment and refreshment of all. The afternoon devotional was led by Dr. Jones, who read the sixth chapter of Nehemiah. This book seems to be a favorite with laymen. It was a good talk to which everybody listened intently. Dr. Jones was graduated from Mississippi College in 1884. He recently made a visit to the campus, and his talk made a most interesting comparison between conditions now and 55 years ago. He paid high and deserved tribute to the men of the earlier generation. Mr. Gates of Macon made the report on B.T.U. He has taken charge of the county organization and will put new life into it. This report was discussed by brethren Pearson, Halbert and Collier. The report on Foreign Missions was presented by brother Keathly, on Home Missions by a member from Concord Church, and on State Missions by Mr. Wilson of Brooksville who made a good address. Then the Editor was given ample time to discuss the Cooperative program.

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THE CONVENTION MINISTERS' RETIREMENT PLAN

R. C. Campbell, General Secretary, Baptist General Convention of Texas, Dallas, Texas

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The rapidly expanding program of Southern Baptists in the matter of giving worthy attention to their disabled and aged Soldiers of the Cross is one of the most important movements that have taken place during the last hundred years. Baptists of the future will look back with genuine pride upon the events now taking place in this regard.

In South Carolina where the plan became operative in July, 1938, there are now 600 churches that have agreed to pay the 3% dues. In Texas where the plan became effective January 1, 1939, more than 840 churches are cooperating. The following seven other states put the plan into effect in July, 1939: (the figures following each state give the number of churches that have already voted to enter the plan), Georgia, 650; North Carolina, 450; Virginia, 225; Florida, 250; Missouri, 340; Louisiana, 200; Oklahoma, 300. Three other states, namely, Arkansas, Alabama and Kentucky, have adopted the plan to become effective January 1, 1940. All of the other states in the Convention are to consider the plan at the coming meetings of their state bodies. It would seem that this plan will soon be as much a part of our work as the pastor's salary or a missionary budget.

I. The Minister Participates

The provisions of the Convention Ministers Retirement Plan are relatively simple. The income or dues used to support the plan are derived from three sources: (1) the pastor pays 3% of his salary, (2) his church or churches pay a like amount, and (3) the State Convention pays an additional 2%. This makes a total of 8% paid on the salary of each participating pastor, it being understood that no minister or church will pay over \$10.00 per month.

The 3% paid by the minister is kept in his own name, and interest is added and compounded year after year. The principal and interest together are known as his accumulated credits. These accumulated credits are ordinarily held intact until the minister retires, when they are used as part payment of the cost of his annuity. But should the preacher withdraw from the Baptist ministry, leave the Southern Baptist Convention, or die before retirement, his accumulated credits are returned to him, or paid to his beneficiary or estate, as the case may be.

Should the minister become temporarily unemployed, his certificate does not lapse. Rather, his accumulated credits will be kept in his name, and he will resume the payments of dues when he becomes employed again. If the minister fails to pay his dues for any period of time, his annuity will be reduced when he retires. This is known as an actuarial reduction, and can be ascertained with exactness when the facts in any particular case are given.

II. The Church Participates

The Bible teaches that the minister should receive his living from the churches. This is true both in the Old and the New Testaments. Very specifically, in I Cor. 9:14, Paul says: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Therefore the work of the Annuity Board, in making a plan to care for disabled and aged ministers, is simply a modern group method of carrying out God's command concerning the matter.

The 3% paid by the church does not go to the credit of the pastor of the church, nor the pastor of any other church. Rather, this 3% goes into a general state fund, and is to be used for all pastors in the plan who become totally and permanently disabled, or retire at 65 or beyond. Thus, the 3% paid by a large city church goes to help the country preachers just the same as it does to help the city pastors. In agreeing to pay the 3%, a church merely enables its present pastor to participate in the plan.

Funds collected from the various churches are considered sacred, and can be used for only two

purposes, namely, (1) to help those who become incapacitated through disease or accident, and (2) to help those who feel they must retire at 65 or beyond. We may add just here that should a minister never retire, but die in the harness, his accumulated credits will be paid to his beneficiary, or estate, as the case may be.

III. The Convention Participates

The genius of the Ministers Retirement Plan is that it gets the wholehearted sponsorship of State Conventions, State Boards, and the State Secretaries. It is evident everywhere that a new spirit of cooperation is dawning upon us in this phase of our work.

It is well known that the Kingdom moves forward as our ministers become more Christlike. The minister and the denomination are so interlocked that what helps one helps the other, and what hinders one hinders the other. It is felt, therefore, that the denomination is justified in helping to bring about a square deal for its faithful servants who break down before 65, and for those, who through old age, become incapacitated thereafter.

The 2% paid by the Convention, along with the 3% paid by the churches, goes into the general State Fund, and is not credited to any individual pastor. Like the 3% from the churches, this 2% from the Convention is used to help those who become disabled, and to help those who must retire at age 65 or beyond.

This 2% is especially needful for those pastors who, because there has been no general plan operative heretofore, must of necessity join the Ministers Retirement Plan late in life. As has been stated, if a minister joins the plan at the age 25, and continues the payment of all dues until 65, his own accumulations, plus those from his churches, will just about pay the cost of his annuity. But if a minister joins at an age of 50, 60, or 70, much of the Convention's 2% will be required to pay the cost of his annuity.

The 2% paid by the Convention, as is now clearly seen, is a sliding or equalizing fund, which enables the Annuity Board to pay a reasonable pension to those ministers who had no chance to join the plan until late in life. This is fair and just for these faithful old Soldiers of the Cross who established and developed our churches, and have brought us thus far on the highway of spiritual progress. Our denomination owes them a debt, and it is now making a determined effort to pay that debt by adopting and supporting the Ministers Retirement Plan.

IV. Benefits Derived From the Ministers Plan

Age Retirement Income. An age retirement income up to half the average salary over a selected period of the minister's active years, said pension not to exceed \$2,000 per year, is allowed for those who, at 65 or beyond, feel that they must retire. A modified scale of benefits is allowed those who join late in life, and for those who join after the plan goes into effect.

Disability Income. For those who have preached in the state as much as five years, and have been a member of the plan for at least one year, a disability allowance up to \$500 per year (the actual amount depends on the salary received, and the number of years of service) is granted to those who become totally and permanently disabled.

There are certain other specific and general benefits that will accrue to the denomination as a whole. For instance,

The Retirement Plan will make for better preachers. It will relieve a pastor from the constant dread of a penniless and helpless old age, and thus set him free to do his best work at all times. It will tie him on to his church and his denomination in a way that has not been true heretofore.

The Retirement Plan will make for better churches. A church will hardly advance ahead of its minister, but will go forward with him. And when the minister's mind is freed, enabling him to do his best work, he is bound to be a better leader, and therefore have a better church.

The Retirement Plan will make for a better denomination. If the preacher knows that his

denomination will not let him down in case of disability or a helpless old age, he is bound to be more loyal to his denomination, and render more unselfish service for all its interests.

And as the Ministers Retirement Plan ties us closer together in a bond of love and unselfish devotion, the Kingdom of God will thereby be advanced upon the earth. Southern Baptists, in adopting this retirement plan, are taking a great step forward. May the Lord help us to do our best in this and all other respects.

For further details, write your State Secretary or Dr. Thomas J. Watts, Executive Secretary, Relief and Annuity Board, 2002 Tower Petroleum Building, Dallas, Texas, for a copy of the Ministers Retirement Plan.

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A NOTE ON CHRISTIAN EDUCATION

By Ernest H. Cox, Dean of Blue Mountain College

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Five of the most cogent reasons for a prospective college student's attending a Christian college arise from the very nature of the young person of college age.

To begin with, the normal young person of college age is highly sensitive to his surroundings and wishes to conform to the customs of his associates. He does not wish to be conspicuous by his failure to be like those around him. Hence, if he attends a college where the custom of church attendance prevails, it is easy for him to continue his own church attendance, if he already has the habit, or to acquire the habit if he does not already have it. What is true of the student's practice regarding church attendance is also true of his practice regarding other vital interests of the Christian life. If he enters a college where the whole pattern of living is Christian, his conformity to such a pattern is easy.

Again, the young person of college age normally is inquisitive and critical. He is tempted to view with sophistication the simple faith of his elders. As new knowledge unfolds to him new complexities of life, he finds the old answers to his questions not wholly adequate, and doubts arise. The problem of adjusting his faith and his knowledge is a serious one, and there is no time in all the world when he needs the guidance of devout, scholarly Christian teachers as much as he needs it then.

The young person of college age needs frequent opportunity for reflection. He needs to analyze himself and his interests, and he cannot make a careful analysis without frequent withdrawals from the confusion of the crowd to inspect his own mind. It is quite possible that the extent to which one enjoys solitude indicates his mental power, for it points the degree to which his own inner resources may keep him interested. There is no better retreat for self-reflection and for contemplation of life's deepest problems than the campus of a Christian college—a place hallowed by generations of men and women who have had visions of service and who have gone forth to make the experience real.

A fourth quality of the young person of college age is his heroism. He is idealistic and is ready to give himself to a great cause. It is a commonplace to observe that the great idealogies of the world today have become great largely because of the impulse given to them by youth. The Christian college can give its young men and women a vision of the great moral and spiritual needs of the world and can inspire them with an eagerness to spend their lives satisfying those needs.

Finally, the young person of college age is ready to think on a vocation for life. There is no better place for him to reach a decision than under the instruction of a Christian teacher and under the influence of Christian associates.

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Many a young man, if he laid aside in a savings account the money he now spends for tobacco, would be financially independent in twenty years. And everyone who uses tobacco is endangering his health and shortening his life. Has a man a right to commit slow suicide? And sometimes it is not slow.

EDITORIALS

AS THE FATHER. . . SO I

Jesus before his death had told the disciples that they would need reinforcing; and that this would come to them by the coming of the Holy Spirit. It was difficult, apparently impossible, for them to realize this need beforehand, or to visualize how it was to be met. They were of the opinion that they could meet any emergency that might arise. But when the test came, every one of them forsook him. And when he was put to death, they were in utter dismay. They didn't know what next, and were in danger for the moment of forgetting all that he had told them. The day of his resurrection had been filled with strange happenings. Jesus had appeared to some of the women. Peter and John had visited the empty tomb. Jesus had also been seen of Simon. But he came and went in a strange way. They did not know what to make of it all. In utter bewilderment, confusion, uncertainty and intense fear of what the Jews might do to them as the next expected victims, they huddled together like frightened sheep in a room and closed the doors. Would you like to hear what they are saying to one another in this blackout in fear of a raid. The past must have raced before them, and they peered fearful into the future.

Then suddenly and unannounced Jesus stands in their midst. His voice is calm and assuring as he says, "Peace be unto you." Fear gives place by degrees to wonder. Jesus is back. To assure them he shows them his hands where the nails went through and his side where the Roman spear had entered. There was no mistaking. It was he. Their amazement yields to joy. "Then were the disciples glad when they saw the Lord." His words begin to take effect, and he repeats them now to calm their souls: Jesus therefore said to them again, "Peace be unto you."

This calmness of soul is necessary that they may get what he now says to them: "As the Father hath sent me, even so send I you." Nobody can hear the voice of God until his soul is calm. Nobody can represent the Lord in the world until his own spirit is at peace. It is the voice of gentle stillness after the storm and fire and earthquake that can be heard in the minds of his people. If you want to learn psychology study the ways of Jesus. Peace in the soul and then the commission to serve: "As the Father hath sent me, even so send I you."

This would bring back to them all the words of Jesus before his death about what he came into the world for. It would revive in them the sense of his mission, and his sharing that mission with them as they went from city to city and synagogue to synagogue. They would remember his instructions to them as they went; and would recall the days of triumph, which Jesus described as like "Satan as lightning fallen from heaven." They would remember how they "returned with joy." These were but the beginnings. He had told them that "greater works than I do shall ye do." Memory will save us from discouragement and failure. What has been can be, and more.

Here is the death of fear, the awakening of hope and courage. They could not doubt that the Father had sent him. They had seen enough to bring conviction and banish doubt. And if God had demonstrated the divine mission of Jesus; so would the Lord stand by them and make their mission in the world effective. Theirs is the same mission as that of Jesus and the same divine power will be given them as attended him. His mission is our mission. His commission reads like ours.

—BR—

It is reported that there is a "free church" membership in Germany of 220,000. Of this number 80,000 are Baptists, 50,000 Methodists, 35,000 Evangelical Free church and 35,000 in the Free church of Christians.—Ex.

RECEIVE YE THE HOLY SPIRIT

—O—

On that first evening after the resurrection of Jesus, when the disciples were gathered in a closed room Jesus came and stood in their midst without any door having been opened. He had appeared during the day to individuals, but now he takes advantage of their being together to have a brief word with them. When they were assured that it was really Jesus, he commissions them to their life task. They are to continue the work which he had begun to do.

But it is plain that they are in no state of mind to undertake any worthwhile task. They are indeed as he had previously told them as sheep in the midst of wolves. This time they are fully aware of it, and have no strength for the task. As he had promised them another helper, he is come now to renew that assurance. "He breathed on them and saith unto them, Receive ye the Holy Spirit."

There are several respects in which this impartation of the Holy Spirit is different from that at pentecost. The symbolism of breathing upon them is different. This is as gentle as that was stormy and violent. There are other symbols of imparting the Spirit given us in the Bible. In the Old Testament it was generally by anointing with oil, as with Aaron and David and Saul and Elisha. In the New Testament it is generally by the laying on of hands. These were expressive of faith on the part of the one who anointed and to provoke faith on the part of those anointed. It was an outward demonstration, visible to the eyes of others.

Here Jesus breathes on them. He is the one who gives the Spirit; he is communicated directly from him. In him is all authority for the Father has committed all things unto his hands. And it is the impartation of his own Spirit, his own life.

Here the giving of the Spirit is accompanied by no visible manifestation or demonstration. There was no sound of a rushing mighty wind, and there were no tongues of fire sitting upon them. Nor was it followed by the miraculous gift of speaking in other languages. Indeed there is nothing which outwardly attests the giving of the Spirit in this case. This is surely intended to instruct us as to the way in which God gives his Spirit in many cases. Many people want the signs of the Spirit's presence which were in evidence at pentecost; and some will be satisfied with nothing else. Indeed there are some who do not believe that the Holy Spirit is given unless there are unusual outward demonstrations accompanying the gift.

This giving of the Spirit by Jesus on that first sabbath evening after the resurrection is proof that it is not always attended by outward signs. There were none in this case. Jesus said "Except ye see signs ye will not believe." He even said "A wicked and adulterous generation seeketh after a sign." The Spirit of God may be received in quietness; the fact of his presence with us does not always have to be attested by physical demonstrations; not even by great emotional excitement. We may simply take God at his word, believe that he gives us the Holy Spirit when we ask him; believe that he fulfills his promise to us, though there be no pentecostal tongues of fire or sound of wind or speaking in diverse languages. If God sends these, well and good, but they are not always needed. It is not the outward manifestation but the inward life which counts. It is neither the noise of the thunder, nor the flash of the lightning which tears the tree to tatters. It is something that is neither seen nor heard. Jesus can give his Holy Spirit to us without the noise or the flame. God has more than one way of working.

Another thing which we should not fail to keep in mind: the Holy Spirit is given us not as a luxury to be enjoyed, but as an endowment for service. Jesus before he breathed on them had said, "As the Father hath sent me, even so send I you." And when he had said, Receive ye the Holy Spirit, he followed it with, "Whose soever sins ye forgive, they are forgiven

unto them; whose soever sins ye retain, they are retained." The Spirit of God was always given to qualify for service.

And in this case it is to fit them to deal with the fact of sin. To qualify this group of men so to deal with sinners, so as to separate them from their sins. The word is translated "forgive," and that is generally its translation. We do not wish to change the translation here. But it is well for us to know what is behind this word. It means literally to "send away." In Revelation 1:5 John says (Am. Rev. Version) "Unto him that loveth us and loosed us from our sins." The old version says "washed us." The idea is that the grip of sin must be broken. The man and his sin must be separated.

In the Old Testament the law of atonement provided that one goat should be slain and the other was to be carried away in the wilderness and left there. It takes both to represent to us God's way of dealing with sin. In this imparting of the Holy Spirit to the disciples by Jesus, he empowers them to deal with the matter of sin. It is a task that cannot be done in any other way. It cannot be done by any except those upon whom God breathes his Holy Spirit. They can and do make clear the fact and guilt and power of sin. Under their ministry the world is convicted of sin. The Holy Spirit does his work through them. They show not only the sinfulness of sin, but the way of deliverance from sin. Whose soever sins they remit, they are remitted.

And then there is the other and fearful alternative. "Whose soever sins ye retain they are retained." If we do not thus proclaim liberty to the captives, they are forever bound by the power of sin, held in its grip and suffer its eternal penalty. Here is our work.

—BR—

SOME NEW TESTAMENT ECUMENICALS

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"All have sinned and do come short of the glory of God." "He is the Savior of all men, specially of them that believe." "He is the propitiation for our sins, and not for ours only but for the whole world." "Except ye repent ye shall all likewise perish." "Of his fulness have all we received." "That they all may be one, even as thou Father art in me and I in thee." "He that spared not his own Son, but delivered him up for us all." "The scripture hath shut up all under sin." "Finally be ye all of one mind." "Not willing that any should perish, but that all should come to repentance." "If one died for all, then all died." "Who gave himself a ransom for all." "For all shall know me, from the least to the greatest." "The same God worketh all in all." "He is Lord of all." "There is one God who is Father of all, and above all and in you all." "We are come to God the judge of all." "The righteousness of God through faith in Jesus Christ is unto all them that believe." "God hath shut up all unto disobedience that he might have mercy upon all." "The Lord is rich unto all that call upon him." "God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." "Preach the gospel to every creature." "Go ye, and make disciples of all nations; baptizing them, and teaching them to observe all things whatsoever I have commanded you, and lo I am with you always." "Whom we proclaim, admonishing every man, and teaching every man in all wisdom, that we may present every man perfect in Christ." That's enough to keep the ecumenicists busy the rest of our lives.

—BR—

Among the 597 students enrolled at Southwestern Baptist Theological Seminary during the present session the state of Mississippi has a representation of seventeen. This is the third largest of the states east of the Mississippi River. Mississippi College graduates lead the group in the number of students with seven; Clark Memorial Junior College has two and the following colleges one each: Blue Mountain, Hillman, Mississippi A. & M., Mississippi State College, Belhaven, Millsaps, and Mississippi State Teachers College at Hattiesburg.

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"HISTORICALLY SPEAKING"

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The Mississippi Baptist Historical Society will have an exhibit of its material at the Convention, Calvary Baptist Church, Jackson, in November at the convening of the Mississippi Baptist Convention. All messengers and visitors to the Convention are invited to visit this exhibit. But, above all, everyone attending the Convention is requested to bring something to add to this historical exhibit.

Material To Bring

1. Files of church bulletins, historical sketches of churches and associations, and pictures of churches, properly labelled.

2. Old church minute books, properly labelled, to be entrusted to the Historical Society for safe keeping in its collection at the Mississippi College library, which records shall still be the property of the churches and associations thus entrusted to the Society for safe keeping.

3. All copies of associational minutes, new and old, you may be able to get your hands on, to complete the files in our collection in the Mississippi College library, and the extras to be sent to our southwide and national agencies and institutions which are clamoring for them.

4. Bring to the Convention, and entrust to the Society for safe keeping in the Mississippi College library all books of historical nature, papers, clippings, etc., bearing on our Baptist churches, associations, State Convention, orphanage, hospital, and historical documents of our Baptist institutions and churches and biographical sketches of Baptist leaders, both men and women, in Mississippi Baptist history.

Yours for a great session of the Convention and for a diligent and careful preservation of our history,

J. L. Boyd, Secretary-Treasurer

Mississippi Baptist Historical Society.

—BR—

TO PAY OUR DEBTS

A Resolution Passed at the Annual Meeting of the Noxubee County Baptist Association Meeting with the Brooksville Church on October 19th, 1939

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Whereas the Noxubee County Baptist Association believes that the full credit and faith of our denomination is behind the bonded indebtedness;

Whereas the Baptists of Mississippi boast of a membership of almost 300,000 and a great increase in membership and that the failure to secure a mere handfull of members, 5,000, to join the 5M Club should take out all the boasting spirit and should appeal to the pride of Mississippi Baptists as a denomination;

And whereas it is imperative that our obligations be met promptly as they fall due and that it now appears that receipts from the 5M Club and Cooperative Program are falling far short of the amount needed to pay bonds and interest that falls due each year;

Therefore be it resolved by the Noxubee County Baptist Association that suitable resolutions be drawn up to be presented by the Noxubee County Association to the Baptist State Convention that the work of the 5M Club be given priority or first place emphasis in all special work of the State Baptist denomination for the year, 1940 and that all pastors be requested to present the cause at least once or more during each quarter of the year. This resolution does not supersede any of the regular work of the denomination such as Cooperative Program, etc. The clerk is ordered to send a copy of these resolutions to the Baptist Record for publication and also a copy to the office of Dr. McCall.

—BR—

Bishop Manning, Episcopal, of New York, has openly appealed to his denomination to withdraw from the effort to unite with Presbyterians. Why should people's faith be compelled to be cast in a mold which contravenes their convictions? As long as religion is alive it will find its own form of expression. When it is dead it can be canned in any way you like.

GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b, "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL."

Our Motto: "Ask the people, they'll subscribe."

PHEBA

Rev. W. A. Frye is pastor at Pheba and some of his people think he is the best pastor in that section. He also serves several other churches in Clay County. The work at Pheba is well organized and is progressing. In addition to a good pastor, the Pheba people are blessed with a good associate pastor, Mrs. W. A. Frye.

We were privileged to preach for the Pheba saints and we enjoyed it. The crowds were good both day and night. Approximately two hundred boys and girls of the school attended the morning services.

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CLAY COUNTY ASSOCIATION

Pine Bluff Church and Pastor E. T. Putnam entertained the Clay County Association and did it just as it should be done.

Officers elected were: Moderator, Rev. W. A. Frye; Clerk, Rev. W. T. Dart.

Most of the churches had good reports of their work and a spirit of optimism was evident. Clay County has subscribers listed as follows: West Point 10; Pheba 7; Cedar Bluff 1.

Several expressed an interest in the Record and promised to do what they could.

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PONTOTOC COUNTY ASSOCIATION

A large crowd, a bountiful dinner and a cheerful spirit made the Pontotoc County Association one of the best that we have attended. A good place on the program before dinner enabled us to present the merits of the EVERY FAMILY Plan. In the afternoon we were given more time than we needed to present the Cooperative Program and later we were asked to speak on the Orphanage.

Although hard hit by the early rains and late drought, the people are optimistic and plan to make the coming year a great one. Zion reported a new church building which would be an ornament in many towns. Most churches had experienced real revivals and if anybody wants to know how to really entertain an association any of those good Pontotoc people can give plenty of pointers.

Record readers in Pontotoc County as listed as follows: Zion 10; Turnpike 1; Troy 1; Algoma 1; CHERRY CREEK 40; Sherman 4; Randolph 2; New Prospect 1; Toccopola 2; New Hope 1; PONTOTOC 62 and 13 R. F. D.; Ecu 20; Shady Grove 1.

We expect a large increase in Pontotoc County subscribers for several pastors and some men and women promised to promote the E F Plan. Officers elected were: Rev. Hugh Brown, Moderator; J. A. Sewall, Clerk and Dr. M. L. Shannon, Treasurer.

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NESHOPA COUNTY ASSOCIATION

Having attended previous meetings of the Neshoba County Association, and having once held a meeting with the host church, we just had to get to the Neshoba County Association. Old Pearl Valley knows all there is to know about entertaining and they always do all they know. Rev. H. L. Byrd was moderator and Jeffy Moorhead, clerk. Even though we attended the afternoon of the second day, we found a well-filled house. They found sufficient time for us to tell about the EVERY FAMILY Plan and if all promises are kept, Neshoba County is going places "Recordly" speaking.

Neshoba County stands right near the top as a Baptist Record County. Subscribers are listed as follows: EMMANUEL 18; PHILADELPHIA 210; Spring Creek 31; Neshoba 8; New Har-

mony 8; Oak Grove 22; McDonald 2; Old Pearl Valley 2; County Line 3; Coldwater 33; Linwood 2; Laurel Hill 8; Dixon 1.

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MONTGOMERY COUNTY ASSOCIATION

Our first visit to the Montgomery County Association was so pleasant that we plan to go back again. We were given a good place on the morning program to tell about the Baptist Record EVERY FAMILY Plan. Due to circumstances beyond our control, subscribers are fewer than in some counties. But several promised to present the E F Plan to their churches and we expect an increase in Baptist Record circulation in Montgomery County.

Officers elected were: Moderator, Rev. W. M. Hull; Associate Moderator, Rev. J. B. Flowers; Clerk, Miss Louise Oliver.

Mulberry Church located at Lodi was the host church and led by Pastor and Mrs. F. Z. Huffstatler did a good job.

Montgomery County subscribers are listed as follows: Kilmichael 1; Winona 9; Duck Hill 2; Sweatman 1; Bethlehem 8.

—BR—

Alabama Baptists have collected \$30,000 of the \$65,000 sought in the Howard College campaign.

M. F. Ham, evangelist is in a campaign at Chattanooga to continue the rest of this year.

It is said that the first Bible printed in America bears the date of 1743. A copy is on exhibition at the World's Fair in New York.

A Bible study is arranged by the pastors of Chickasaw County for Oct. 27-28. A study of many of the parables will be given by W. C. Stewart, J. E. Gore, W. C. Ballard, R. B. Patterson, J. P. Kirkland, H. M. Collins, and P. S. Andrews.

described as narrow and bigoted. She says she cause of what the Editor said about women speaking in the churches, and because of what a contributor says about dancing. The former is described as narrow and begoted. She says she begins taking dancing lessons next week. Speaking of narrowness!

From the committee appointed last year by the State Convention to study and report on the Brotherhood movement, we have a report which is a draught of what will be presented to the Convention in November. They have asked us not to publish it, and of course we accede to their request. It is a good, thoughtful report, made after close study and observation. It will greatly stimulate interest in this department of our work. The laymen ought to come to our convention in large numbers.

The Alabama Baptist pays a deserved tribute to Dr. C. C. Pugh who passed away apparently while asleep Oct. 16. He was nearly 72 years of age. Born in Alabama, educated at the University of Alabama and at the Louisville Seminary, he served as pastor in four states. He was pastor in Mississippi, of Calvary Church, Vicksburg, and of Hazlehurst Church. He also taught the Bible at Mississippi College for one session. He was gentle, cultured and studious. He was an exceptionally good preacher. At the time of his death he was pastor of the Birmingham Baptist Hospitals. His body was buried at Uniontown, services conducted by Drs. D. I. Purser, C. J. Bentley and Dr. L. L. Gwaltney. He leaves his widow, one son and three daughters.

"Neutrality" is a queer article. Under the name of neutrality we shipped anything to Italy that country wished to use in its fight against Ethiopia. And in the same name we shipped and still do ship anything to Japan that can be used against China. In the same way we furnished Franco and the Germans, Italians and Moors whatever they asked that the Spanish Republic might be strangled to death. And now we refuse to sell to Great Britain and France any munitions, but are perfectly willing to sell to Italy and Russia, which countries can pass it on to Germany. If this isn't a crazy world! If we might make a suggestions to Secretary Hull it would be to clean out that bunch he has in his office that have done everything to help the aggressors and hurt the people who seek peace.

PASTORAL PROBLEMS—"SEPARATE THE SIN FROM THE SINNER"

By Norman W. Cox

We need continually to keep in mind the fact that while Jesus loathed and despised sin with all the ardor of his holy soul, he loved and was devoted to the sinner, so that the compassion of his heart ever went out to him in tenderest yearning. Too many of us fail to make the distinction that our Lord continually made in this respect.

I have found through my thirty years as a pastor, that I can attack, without ever pulling any punches, the sin that has fastened its deadly hold upon the people in my congregation without giving offense, as long as I keep it very clear that I love them. The only man who ought to preach a sermon on hell is the one whose heart is broken for the sinner who is going there. Perhaps that is one of the main reasons why we have had no more sermons on hell in the last twenty-five years than we have had, not enough of our preachers are heart broken enough over the ones going there.

In the city of Huntington, West Virginia, for twenty-eight years, from 1877 to 1905, Dr. William Parkinson Walker served as the pastor of Fifth Avenue Baptist Church. Perhaps in all the world there has never been a man who hated liquor more than he. He, in season and out of season, preached temperance and fought liquor. He was as brave as a lion. He worked publicly and privately. He never allowed a man to stay in the saloon business in that city without that man knowing privately and personally from him that he was better than his business, that he was doing everything in the world he could to put him out of business, and that he was praying God to open his eyes to see what he was doing and give him the courage to get out of the business. When Dr. Walker died, every saloon in that city closed for one hour and a half while his funeral was being conducted, as a tribute of respect. They never did that for any other man. It was a sincere gesture on their part. Every man of them knew that, while Mr. Walker hated the sinful thing they were doing, yet he loved them, and there was nothing that he could do for them and their families that he would not gladly and sacrificially do. Here is a truth that we cannot take to heart too much.

MARIHUANA

Weed of Madness—The Killer Drug
By J. E. Gwatkin

Such is the heading of an illustrated four page pamphlet sent out, on request, by the Inter-State Narcotic Association, 53 W. Jackson Blvd., Chicago, a body composed of prominent preachers, doctors and other interested citizens, incorporated "not for profit" but "To suppress the use of habit forming drugs." Among its officers and sponsors are some of the most prominent men in the country. Every parent, teacher and preacher should send for this free information concerning the latest but one of the deadliest enemies of youth. Practically unknown a decade ago this weed, which grows wild in many parts of the country, has become a national menace. Dope peddlers mix it with tobacco and introduce it to boys and girls who use cigarettes. Over 80% of the users began between 14 and 24. Its effects are unpredictable. One may become "a merry reveler, a calm philosopher, a cruel murderer, or a mad insensate." One young addict killed his whole family, yet did not know it. Any number of sex crimes have been caused by it. In one city seventeen out of thirty-seven murderers were marihuana smokers. From one high school seven boys were sent to the penitentiary and two more electrocuted for crimes committed while under the influence of this drug.

Comparatively few people are aware of the extent to which it is being spread by conscienceless peddlers. In some cities it is estimated that half of the violent crimes are caused by its use. It has become a major police problem. Estimates of the number of addicts in the country range

from one hundred to five hundred thousand, with the number increasing at an alarming rate. Now that millions of youths are smoking cigarettes the market for marihuana is enormous.

The only hope for saving these youths is through education. They must be warned of the danger before they form the habit. "When our youth learn that the use of marihuana is a short cut to violent and permanent insanity; that its use may drive the user to kill his best friend in defense from a fancied attack; that horrible automobile accidents result from just one "reefer," they will shun it and all peddlers of it with the wariness with which they would avoid an Arizona rattlesnake."

This vice affects every one of us. Much of our insurance against theft and our tax money to pay for police protection is made necessary because from one-half to two-thirds of all thefts and a large share of other crimes are committed by addicts to this drug. Marihuana peddling goes constantly on and more and more unsuspecting youths are being trapped into its use. As long as that is true crimes of every type will increase.

Do you know that your children or your neighbor's children are safe? What is going on in your school, or in your neighborhood? It will pay you to find out.

EFFORT OF THE ROMAN CATHOLICS TO HAVE OUR GOVERNMENT RECOGNIZE THE VATICAN AND TO EXCHANGE AMBASSADORS WITH THE VATICAN

By Arthur J. Barton, Chairman Social Service Commission, Southern Baptist Convention

There can be no serious doubt or question in the mind of any well informed or observant person that it is the purpose and effort of the Vatican to induce our government to recognize the Vatican. Perhaps more than once in its annual reports to the Southern Baptist Convention the Social Service Commission has referred to this matter and has shown how foolish and absurd it would be for the Washington government to take any such steps, how utterly inconsistent with and violative of our fundamental American principles such action would be.

Dr. Truett, in his presidential address at the Baptist World Alliance in Atlanta, Georgia, had some sane and strong words on this point. His words expressed the heart of the Baptist belief and position concerning this matter, even as the reports of the Social Service Commission have several times expressed it.

Roman Catholics never give up and never slacken their efforts to accomplish ends and aims. A friend of mine in Saint Joseph, Mo., sent me in a letter a little while ago, clipping from a newspaper which reveals the plans and purposes of the Vatican. The news item bears at the top, above the date line, this notation in italics, "Copyrighted cable by leased wire to the New York Times, The Kansas City Star and the Chicago Tribune." It is quoted here with the permission of the New York Times.

The story runs as follows:

"Vatican City, June 16.—Steps to bring relations between the Holy See and the United States to a normal diplomatic footing are expected to be taken soon by Pope Pius XII, according to reports in some circles connected with the Vatican.

"The Holy See has an apostolic delegate in Washington with no diplomatic standing, while the United States has no diplomatic representative accredited to the Vatican. Reports of such a move have been recurring for years but the Vatican quarters always have replied that they were premature. In the last years of the reign of Pius XI efforts were reported to have been made to obtain United States approval of a nuncio at Washington and an American ambassador at the Vatican but no progress was made.

"One of the difficulties, it is understood, was that of a nuncio's receiving by international convention the right of being dean of the diplomatic corps in the country where he is accredited

and the state department was unwilling to accept this clause.

"Pius XII, however, is understood to have found a way to remove that difficulty. He would propose that relations between the two countries be placed on the same footing as those between the Holy See and Great Britain, namely, retain the apostolic delegate as a papal representative with diplomatic powers and have the American ambassador accredited to the Vatican."

It will be noted that this newspaper item was dated June 16th, a month before Dr. Truett's utterances in Atlanta. As far as utterances will serve to arouse our people, not only Baptists but all good, patriotic American citizens, remains to be seen. Even if his utterances should fail to stir American hearts it would seem that such dispatches as the foregoing, evidently inspired by the Vatican, and revealing the plans of the Vatican, ought to indicate to the American people with clearness and force just what the Pope plans to do and just how he will never be satisfied till his ends are accomplished. Wilmington, N. C.

—BR—

DISCUSSION OF CHRISTIAN EDUCATION Jones County Association J. H. Street

The term "Christian Education" is used in a wide variety of senses; but for our present purpose it refers to education in our Christian schools and colleges. So limited, Christian Education may be defined as education including Christian emphases and under Christian environment. Education, broadly speaking, is the same in all schools; that is, it is a process of instruction, development, and training of individuals. But Christian education must include certain teachings that other education does not and must provide a certain environment that other education does not. And only as this added teaching and this distinctive environment are present does education become Christian education.

The added teaching comes in the Bible and Religious Education courses and in student religious activities. The Christian environment is provided in the character, conduct, and influence of all who assist in the educational process—primarily the administration and classroom instructors. It is possible for a student to miss most of the distinctive instruction of a denominational college. "You can lead a youth to college; but you can't make him think"; and you can't make him take many of the special religious courses. He can also resist the Christian influences; but of the two—courses and influence—influence is harder to resist and is worth more ultimately in the formation of character. Emerson told his daughter as she went away to college, "It matters little what your subjects are; it matters all who your teachers are." And the crying need in our religious educational agencies today is not for more courses in Christianity, but for more Christianity in the courses. If a man teach with the tongues of men and of angels, and have not Christ in spiritual control of his life, he has become as sounding brass and a tinkling cymbal, so far as his main mission is concerned. This, then, is a Christian school—one that teaches Christianity from the Book and books, on the one hand; and from life and spirit and influence on the other; or from both precept and example. And the greater of these is example. So much for what Christian education is.

In the possession and control of the Mississippi Baptist Convention we have three four-year colleges. All of these have rendered notable services in the past and can point to an illustrious array of alumni and alumnae. It is the task of our people to maintain, support, and strengthen all of these schools. To these schools we look for the training of our kingdom leadership of tomorrow. May they all continue, enlarge, and fill well the ever increasing need of our Baptist Cause and of the world.

There are three problems which stand out above all others in the field of Christian education today. And certainly we, who are the sup-

porters of these with

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porters of the cause would do well to consider these with all seriousness and prayer.

First, there is the problem of money. We owe in the interest of Christian education near half a million dollars. We need, conservatively speaking, a million dollars more to complete the endowments and provide additional plant and equipment for the three schools. What will ultimately come of this money problem, we cannot say; and we must be much and earnestly in prayer that the Lord will direct in our decisions with regard to making provision for our schools both now and in the future.

The next serious problem confronting Christian education today is that of doing a circus trick of riding two horses at once—the horse of public demands and that of Christian standards and ideals. And the task is complicated by the fact that the two horses are not headed in the same direction and are frequently, and sometimes irreconcilably, hostile to each other. The public demands certain standards of scholarship in the faculty; our ideals require certain standards of belief and character; and the combination of the two is often hard to find. A Ph.D. degree is one thing; and Christian consecration is another; and blessed be he in whom the twain shall meet. Again, the public demands a conventional curriculum, with many, if not all, of the courses in denominational schools that are found in all other schools. Frequently, some of these courses involve a materialistic and agnostic philosophy of life, which is, of course, utterly contrary to our Christian conceptions. And we must offer and require some courses of a religious nature, many of which our would-be students do not desire to take.

But possibly the most glaring divergence is in the matter of moral standards among students. The public demands certain games, amusements, organizations, habits, etc., which are absolutely destructive of Christian character. It would not be too much to say that the moral atmosphere of the average university is distinctly un-Christian, and in some cases decidedly pagan. The fraternities, sororities, the drinking, the liberty in sex relations, the plane of social life, the over-emphasis on athletics and other non-cultural pursuits cannot, by any stretch of the imagination, be called Christian; and yet they are demanded by the public. And it is with the public that our schools have to deal; and from the public our schools must draw their support.

We have the task, then, of taking students who would like to keep us with the Joneses into a school that must not keep us with the Joneses, and of keeping them there until we get a higher standard than that of the Joneses in their minds and hearts.

Let us, in conclusion, make three observations. First, the great hope of the Christian college is in its administrative and teaching force. Nothing can more nearly meet the needs of the student than a far-seeing, broadly informed, big-hearted, well balanced Christian teacher, who will talk personally with the student about his life problems and difficulties.

The next thought is that the only hope for lifting the moral level of the schools is the lifting of the moral level of the homes from which the boys and girls in our schools come. They are what we are; and before we can require that the schools be better, we must be better ourselves.

Finally, the way to pay our debts on our Christian Education enterprises and to solve the problem of their financial support is to teach, preach, and practice the offering of a tenth of our incomes to the Cause of Christ. This system will solve all of our financial problems, whether on the campus, mission station, or wherever.

—BR—

In the two years in which brother A. B. Pierce has been pastor at Crystal Springs 96 have been baptized and 145 added by letter, a net increase of 198. The average attendance at Sunday school has gone from 256 to 330; the B.T.U. attendance has more than doubled and other organizations have had a healthy growth. Total gifts to all causes, \$15,511.03.

Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

"If my people, which are called by My Name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place."—2 Chronicles 7:14-15.

I

We offer no apology for stating that in our ministry we have tried to major on Christian Love, Christian Fellowship, along with some other spiritual values as Evangelism, Enlistment, Missions, Visitation, Ministry to the sick and needy, etc.

We have some idea of the emphasis placed on L-O-V-E in the New Testament.

Read John 13:34-35. "By this," said Jesus, "by the way you love one another, all men know you are my disciples."

As a matter of fact, how many church groups within your knowledge may be distinguished in that Christ-way? Is our own denomination distinguishable in that manner? By the way we love one another!

We believe Jesus meant exactly what He said! Yet, some churches are rather known by their divisions.

Just today the tragic news comes of division within another Baptist State group.

We are glad we have experienced something of a really marvelous Christian fellowship. In the last pastorate we saw the church life grow into a fine spirit of Christian love until we heard from leading business men and others on every hand, "If there is a single breach of fellowship in this church we do not know of it." The pastor did not know of it either, and he certainly would have known if any considerable breach had existed.

In the eight year pastorate before we had no semblance of a church fuss, we lost no leader in the work through division—a happily united, working, growing church family. And we might go on.

We know a church, a denomination may experience such Christ-like attitudes if they but take Jesus seriously.

Jesus either spoke expecting obedience from us, or, expecting us to pay little attention to His words.

II

Yes, "Love never fails." So says the Word of God. Prophecies will fail, tongues will cease and knowledge will vanish away. See I Cor. 13.

Where do men put the emphasis? One group puts all emphasis on "Prophecies." Another group magnifies the tongue—not all composed of women either—sometimes it is sharp, whether known or unknown. A third group exalts knowledge.

God Almighty says "Love never fails." "The greatest of these is love."

Many times personally we fail to love God as we might. We fail to love others as we ought. We do not love the lost as we should but we are honestly and earnestly seeking that way constantly.

If we cannot be perfected as we would in all love, we may desist from spreading poisonous conversation against others, we may refrain from contagious bitterness, we may leave off standing in the way of others as they press on.

Our God Marches on! We March With Him! Others March With Him! We March With Him!

III

The following associations reported every church last year giving something to preaching Jesus around the world: Bolivar County, Jeff Davis, Columbus, Copiah, Leflore. Are there others?

An interested layman or pastor in each county with little effort could see to it that every church in an association participates in the marching orders of Jesus to His churches, "Go ye into all

the world and preach the Gospel to every creature." Mark 16:15. How? By studying the associational report you will find only 1-2-3-4-5 churches failing in this point. Under the leadership of the Holy Spirit see that each such church makes some offering to missions.

In the same manner the Evangelistic Chairman or some one else interested could see that the very few churches not having a revival thus far would have a series of evangelistic services.

Now is the time to act!

God Almighty has not gone into winter quarters!

IV

Calhoun County has invited your Secretary to spend a week there making 2-3 churches a day—preaching, teaching, counselling together, planning, talking missions, etc. We could not go at the time requested. As before stated, we are dated every week day and every Sunday to December 1st. We hope they come again with the request as that is the thing our heart goes out to do.

A similar but varied request for State workers for a week comes from Prentiss County.

We have just had to turn down 2-3 requests for 5th Sunday of October—already dated and another for a building dedication.

We wish Mississippi Baptists could know of the desire, the heart hunger, in many places for help in carrying on the work.

V

The State Mission offering to date totals \$8,830.00. Thus it is seen to be far below the goal of \$50,000. The largest offering came from First Baptist Church, Greenville—\$462.28. They state more will come. Other checks came for other causes and institutions which we appreciate but here we refer only to the State Mission offering. We thank those who cooperated. It is not too late for others to participate.

VI

State Mission offering in September 1938—\$2,325.65; September 1939—\$4,869.36. A further study:

	1938	1939	1938	1939
Sept.	\$9,645.93	\$9,568.98	\$6,558.58*	\$9,717.65
	\$1,625.42	\$1,714.63	\$1,625.42	\$1,714.63
	\$17,829.93	\$21,001.26		

*Less \$1,000 bond.
For the first time in many months the 5M Club gains and a good total gain of \$3,000.00 plus is registered.

VII

THE MORTMAIN LAWS

(Sections 269 and 270 of the Constitution)

In November citizens will vote on two amendments to the constitution—one to repeal Section 269 and one to amend Section 270. The following is a simple explanation of the proposal:

What is the Law Now?

Devises of property, by will, to a church or other religious institution or society are prohibited.

What will be the Law if Amendments are Adopted?

Such devises may be made, subject to the following limitations:

1. The will must be made 90 days before death.
2. If a person has wife, husband, child or descendants of a child, not more than one-third of the estate may be devised to a religious institution.
3. Where land is devised it remains subject to taxation.
4. Land acquired by devise must be sold in ten years from date acquired.

Mississippi is the only state in the union which prohibits a person from making a devise in a will to church owned orphanages, hospitals and colleges. Vote for both amendments. Not to vote is equivalent to voting against the amendments.

—BR—

As a Christian duty and service will each pastor remind his people from the pulpit to vote for the proposed amendment to the constitution. Our denominational causes have already lost hundreds of thousands of dollars because of the state constitution forbidding donors to will anything to religious institutions. And unless the change is made we stand to lose millions more.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship—Mrs. J. H. Street, 1412 5th St., Laurel, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

Caixa 2655, Rio de Janeiro, Brazil
August 29, 1939.

My dear Friends in the Homeland:

It seems incredible that there are only four more months in 1939. The days have passed by in rapid succession. Some of them have been bearers of delightful and interesting experiences and others not so good. But we know, as someone has said, that God has something to say to us in the sunset and He has something to say to us in sorrow. We humbly thank Him for every experience and know that "He doeth all things well."

Since last writing you, I have done quite a bit of W.M.U. field work. Most of June and July were spent in travel. More than 2,500 miles were covered and I worked in four states. The first week of June was spent in Victoria in a city-wide Institute in which more than 100 people were enrolled and about seventy took the examination. The W.M.S. invited me to teach Women of the Bible and there were 38 women and girls enrolled in the class. There was only time to study the lives of ten women of the Bible and we tried to choose some that are not often studied in our Sunday school lessons. The class took special interest in the study of Jochebed and her faith, Abigail with her beauty and understanding, the Queen of Sheba, her riches and admiration of the things she saw in Solomon's Palace, etc. The women decided to continue the study of the book in their Sunday evening prayer-meetings and I hope they have continued with the same interest and enthusiasm that they showed while I was with them. Dr. and Mrs. A. J. Terry were my host and hostess in Victoria and I am sure no one could have better ones. They did everything possible to make the days pleasant, restful and profitable.

From Victoria I went to Recife to take part in a W.M.U. Institute for W.M.U. field workers. Miss Mildred Cox was my hostess the first week and Dr. and Mrs. E. A. Hayes took care of me the second week. It was lovely to be with these friends again. I am very happy over the new Training School building in Recife. Miss Cox is leading in a great way. She has 64 young women who are preparing themselves for work in the Master's vineyard. Forty-five of these took some or all of the Institute and came from seven or eight states. The program arranged for them did not leave much time for play during the two weeks. Mrs. Tumblin began each day's work with a helpful devotional and this was followed by Story Hour under the supervision of Miss Cox. Each girl realized, as never before, the importance of stories in her work, and especially with children. Next came the study classes which were led by Mrs. Hayes, president of the Pernambuco W.M.U., Dona Celina Azevedo, corresponding secretary, the girls and myself. At one-thirty p. m. the girls gathered around the dining-room tables and learned to make many useful things with Miss Alberta Steward. She showed them how to illustrate, very attractively, Bible stories with wrapping paper, how to mold animals for Noah's ark from plain laundry soap—All of this went over in a big way because in almost every place one can find wrapping paper and laundry soap! Their books for patterns were brimful of helpful suggestions and I am sure they will make many little children happy with the stories and handwork. The next hour found the girls in the parlor of the Training School and under the efficient direction of Mrs. Helen Bagby Harrison learned to sing correctly fifty songs and choruses. The last hour was with Miss Maybelle Taylor in poster-making. We paired the girls off in

groups of twos, just as they'll work in vacation days, and each couple made posters to use in their talk on Missions, Training School, Publications; others to illustrate stories for children and still others to use in study classes. I have the names of forty-five young women who are asking to work during the coming holidays—December-February. I am not sure we'll be able to use all of them. You remember both Institute and field work are promoted by that part of the Lottie Moon offering that we call Mrs. W. J. Cox Fund, and is sent to the various fields for the development of the W.M.U. work. I wish there was more space to tell about the visit to four churches in Recife, the Assembly and the lovely program on the 23rd of June when representatives of 34 societies came together and appreciated Mrs. Creasman's lovely pageant, Jesus the Light, which was beautifully put on by the Training School girls, but we must go on to Maceio.

Our missionaries in Maceio are Mr. and Mrs. J. L. Bice and Miss Onis Vineyard. They are very busy in school work and I fear are working too hard. They have nearly three hundred students and could have more if they had space to take care of them. Along with the school work they find time to do a lot of evangelistic work in the city. There are four Baptist churches in Maceio and I was invited to speak in each one. The people, not only W.M.U. members but also the men gave us a cordial welcome and seemed very interested in the W.M.U. plans. It is really heartening to get out and see the faith and loyalty of these followers of Christ, many of whom never go to the conventions.

From Maceio I went to Bahia and since these two cities are not connected by railway one has to go by ship or plane. I chose the ship, but almost repented before I landed in Bahia. There are no docks at Maceio and the ships anchor out a good distance from shore and one has to go in a sail boat. It is quite a nice experience when the sea is calm, but I don't care much for the trip in the rain and when the sea is rough. The wind was high the day I ventured out and the waves were higher. It kept us busy ducking our heads to keep them from being knocked off by the sails. We finally reached the ship without any accident, but I feel that it was God's care that landed us in safety. It only takes 24 hours from Maceio to Bahia and we all rejoiced that it was no longer. The ship rolled, rocked and pitched all the way. It was with pleasure that I discovered Mrs. White and Miss Alberta Steward on the Bahia docks at twelve o'clock next day.

Our work in Bahia began with a meeting of the state W.M.U. executive committee and in it we made plans for our annual meeting in January. It was a lovely meeting and I believe our annual sessions will be helpful, constructive and inspirational. There are eight Baptist churches in the city of Bahia and I was invited to speak about W.M.U. work in five of them. I wish you could have been with me. It was a joy to tell the people about missions, W.M.U. field work, the Training School, the place of study, about what I saw in Palestine, etc. Splendid attention was given in each meeting. I am fully convinced that the outstanding need in every place is that of consecrated and prepared leaders. When we have them in sufficient numbers, I am sure it will not be long before Brazil will be counted among the evangelical countries of the world. After a very pleasant week in Bahia, I turned my face toward Rio again. And again we had a rough voyage. We started off with engine trouble which delayed us two hours

on Saturday night. Then on Sunday morning there was a fire in the engine room which caused another delay and which almost proved serious, but fortunately the sailors and officers were able to check it. I didn't get sea sick, but near enough to imagine that sea sickness is a terrible ailment. I lost about ten pounds on the return trip for which I was glad.

I arrived in Rio just in time to say hello and goodbye to one of my good friends, Mrs. Henry Broach and her sister of Shreveport. I was so sad that I could not be here all the time they were in Rio, but I do hope they'll come again. And we have had the privilege of receiving Dr. and Mrs. Armstrong with several other Baptists in their parties, also Dr. and Mrs. Allen from Stetson University, Mrs. Conway and I are waiting eagerly the visit from Mrs. George McWilliams and Miss Louise Smith. They are scheduled to arrive in Rio Friday. It is always interesting and a pleasure to receive visitors from the mother country, but a doubly delight when they are interested in the work that we are trying to do.

With love and good wishes to all of you,

I am sincerely,

MINNIE LANDRUM.

BR

Hon. A. F. Stone, chairman of the Mississippi Tax Commission and president of the National Tax Association (of which he is president) made some timely, sensible and courageous remarks to that body recently meeting in San Francisco. He said that in the making of governmental debt and expenditure of government money we are in danger of destroying character. He is quoted as saying: "We see enacted before our eyes the tragedy of a bloodless revolution, through which all units and levels of government, even the sovereign states themselves, apparently have come to be willing to sacrifice their pride, forget their self-respect, and all but literally subscribe to a pauper's oath, to obtain what they call 'our share' of public bounty."

If we are to fight the liquor evil in Mississippi we must have a positive program, and not simply make a defensive fight. We must not simply watch the liquor crowd in the legislature to find out what they are trying to do and so prevent the doing of it. We must seek such aggressive legislation as will drive the liquor business out of the state. The best defense is an offensive. It ought to be against the law to advertise in any manner any alcoholic drinks. We cannot control the mails and the radio, but we can forbid the circulation in Mississippi or sale of any advertisement of liquor. Our chief hope of accomplishing anti-liquor legislation is through the Anti-Saloon League. And that is the reason this organization is hated and feared by the liquor people.

The Anti-Saloon League and the W. C. T. U. are the only organizations in Mississippi which actively fight the liquor business. Our churches are sympathetic with the fight and our associations and conventions very properly express their opposition to liquor. But the actual fighting is done by the Anti-Saloon League of which Rev. N. S. Jackson, a Baptist minister is the state superintendent. He has rendered good service in those counties which have voted against the licensing of beer and wine sales, and in helping legislators who make the fight for temperance. He is giving in this issue helpful information which can be used in teaching the Sunday school lesson next Sunday. It would be well for the Sunday school classes to make a donation to the expense of the work he is carrying on. Send it to him, Rev. N. S. Jackson, Frederica St.,

REV.

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Oct. 7th, 1939
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your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

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form of resolutions of 100 words, and mar-
riage notices of 25 words inserted free. All
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word, which must accompany the notice.

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REV. W. S. FORD

—o—

Was born July 10th, 1847 at
Decatur, Ala. Departed this life
Oct. 7th, 1939 at the home of his
daughter, Mrs. R. L. Milner, Tyler-
town, Miss. Age 92 years, two
months, 27 days. His parents died
when he was quite young, so he
was reared an orphan. His only
brother, Frank, was killed on the
battlefield in Richmond, Va., June
22, 1862. Mrs. Thomas Smith, his
only sister, died in Yazoo County,
Miss., March 14, 1873.

He served two years in the Con-
federate Army. He volunteered and
joined the Calvary at Utah, Ala.,
June 21, 1863. Belonged to Company
B, Dave Scarborough, captain, Geo.
Hubbard, 1st lieutenant. Hodgrass
Regiment 7th Ala. Volunteer Cal.
Clanton's Brigade, Dept. of the Gulf
at Mobile. Paroled at Gainesville,
Ala., May, 1865.

He was converted and joined the
M. E. church, South in Yazoo County
August, 1867. Being dissatisfied
with his baptism, he made a study
of his Bible, sitting up late at night,
until he was thoroughly convinced
that immersion was the scriptural
mode, so Saturday before the sec-
ond Sunday in Sept., 1869 he pre-
sented himself to Hebron church in
Yazoo County as a candidate for
baptism and was baptized the next
morning by J. H. Nelson, pastor of
the church. Early in 1879 he was
licensed to preach by Ogden Church,
Yazoo County, H. D. White, pastor.
He and W. T. Lumbley were or-
dained to preach in Oct. 1879. He
served churches in Yazoo, Warren,
Hinds, and Madison counties during
his early ministry. In Dec. 1890 he
moved to Harpersville, Miss., Scott
County. While here he served Hills-
boro, Mt. Olivet, Walnut Grove,
Harpersville, Standing Pine, Pleas-
ant Ridge, Hebron, Ridge, High Hill,
Union, Salem and possibly other
churches. His longest pastorate was
at Hillsboro. Thirty years in suc-
cession. He served other churches
ten, fifteen to nineteen years. He
had a church for every Sunday in
the month for fifty years. His life
was not an easy one. He worked
hard on his farm all these years.
He rode horseback or in a buggy
the entire time of his ministry.
The cold, heat, rain, mud, and very

few times high water, never kept
him from meeting his appoint-
ments. He was a real pioneer among
Mississippi preachers.

He was not highly educated but
a man of keen intellect, rigid ho-
esty, good judgement, unquestioned
character, deep conviction, humble
spirit, and a fearless preacher of
the glorious gospel of salvation by
grace. He never sought churches,
they sought him.

He was married Dec. 25, 1870 to
Miss Nannie Cathrine Martin of
Mechanicsburg, Miss. To this union
were born six children, two dying
in infancy. His first wife departed
this life Aug. 20, 1905. He was
married again Feb. 26, 1908 to Mrs.
Bettie (Kimbrough) Parker of
Harpersville, Miss. She departed this
life May 15, 1922. Since that time
he made his home with his children.

He leaves to mourn his going four
children, three step-children, 23
grandchildren, fourteen great-grand-
children.

Children: Mrs. C. M. White, Mrs.
B. F. Smith, Picayune, Miss., Mrs.
R. L. Milner, Tylertown, Miss. and
S. L. Ford, Houston, Miss.

Step-children: Mrs. J. H. Barber
and Mrs. O. L. Stewart, Harper-
ville, Miss. and Rev. G. O. Parker,
Magee, Miss.

His last sermon was preached at
Juniper Grove Church in Pearl
River County in July, 1936 from
Acts 4:12 as a text.

His diary ends with these words,
"By the grace of God I am what I
am."

We wish that we knew the
miles traveled, sermons preached,
visits made, funerals conducted,
baptisms, etc., but we do not know.
He married 105 couples.

His body was laid to rest by the
side of his first wife at Harpersville,
Miss., after services conducted by
his pastor, Rev. Zolly Smith, J. L.
Moore and the writer. I made the
talk by special request from him
and his children.

A valiant soldier of the cross has
fallen here but marches over there
with the victorious army of our
Lord. May we follow his example in
life, trust his Saviour, and after a
while join him in that Land of Ever-
lasting Light and Life.

A Step-Son,

G. O. Parker.

—BR—

"SUFFER THE LITTLE CHILDREN TO COME UNTO ME..."

By An Orphan

—o—

Life has dealt strangely with us.
Orphans we are called, and as
wards of human generosity, we
must look to an institution as oth-
er children look to their fathers and
mothers.

A church institution it is, to be
sure, and it provides for us as best
it can, protecting us physically,
mentally and spiritually.

It is brother and sister to us. It
is our father and mother. It is our
life.

And a strange life it is, as com-
pared with other children; for our
parent, the church, is actually pre-
vented by law from providing many
things that would make life easier,
happier and more wholesome for us.

Wouldn't you think it strange if
the law stood between you and your

parents' desire to provide a better
life for you?

Well, that's exactly the situation
with us. Although we have broken
no law, committed no offense
against God or man, spoken no evil
against our society, we are prison-
ers of a cruel, unjust theory of the
past.

If anyone should die and leave
you a lot of money, you'd have to
do nothing but go to court and get
it.

But when someone wants to leave
some money for us, we are told
that the law of Mississippi will not
permit us to have it.

The other day a well-to-do man
died. He willed \$300 to our home—
that is, he left it to us through our
home. He was a good and kind man
who had visited us and loved us
and wanted our lives to have more
of the sunshine of happiness that
gladden other children.

Imagine how surprised our sup-
erintendent was when the judge
told him the State of Mississippi
would not let us have the money
that good man had left for us!

But a good lawyer told our sup-
erintendent the judge was right—
that Mississippi is the only state
in the union which forbids a man
to give by will a dollar to a church
orphanage to support a child.

Any man in the state can leave
a fortune to a sick cat, a prized
cow or a club.

But the law will not permit him
to leave a solitary dollar to a
church institution in Mississippi for
a little child.

There are lots of legal explana-
tions. But we don't understand
these things. We only know that we
need that money. We had planned to
use some of it in a little outing.
Some of the larger girls needed
some stockings. Some of the big
boys who work in the field had
hoped to get some Sunday clothes.

The good lawyer told the super-
intendent that on November 7, the
voters of Mississippi will vote on
the Mortmain laws, and if the laws
are modified, good friends could
remember us in their wills.

We don't know what the Mort-
main laws mean. We only know
that the people of Mississippi are
good and just and kind, and that
they believe in training Christian
character. So we feel sure they
will not fail to vote and will vote
the way that will protect us—vote
to do away with cruel old theories
of the past that have imprisoned
us from right and justice.

—BR—

"IT COULDN'T HAPPEN HERE"

—o—

The following article appeared in
the Commercial Appeal October 21:

"Augusta, Ark., Oct. 20.—A
\$1,000 bequest left the local Meth-
odist Church by Mrs. Minnie Con-
ner Bonner will be placed in a
trust fund, the Board of Stewards
announced today."

This could not happen in Missis-
sippi. The Mortmain Law written
into the constitution of the state
prohibits it.

Vote for the two constitutional
amendments in the general election
November 7.—Frank E. Skilton,
Blue Mountain College.

MISSION DAY PROGRAM AT SOUTHWESTERN SEMINARY

—o—

Southwestern Baptist Theological
Seminary observed its first Mission
Day of the current session Wed-
nesday, October 18, with a pro-
gram representing both our Home
Mission Board and our Foreign Mis-
sion Board. Rev. Clem Hardy, who
has recently returned from the mis-
sion field in northern Brazil, brought
an inspiring message on the work
in the Amazon Valley during the
past forty-five years. Rev. Hardy
and his wife are at present study-
ing at the Seminary and plan to
return to Brazil next spring.

Rev. Joe Burton, publicity agent
of the Home Mission Board, brought
a most helpful address on the need
of an aggressive Home Mission pro-
gram. Since there are a limited num-
ber of openings for English speak-
ing missionaries Mr. Burton's in-
terviews with the students on the
campus were primarily to create
interest in and prayer for Home
Missions. The twelve Brazilian stu-
dents at the Seminary were honor
guests at the program.

—BR—

RESOLUTIONS

From the Business Men's Bible Class
and the Leland Baptist Church

—o—

Whereas on September 29, 1939
God in His all wise providence re-
moved from our midst our friend
and former president of our class
and much beloved deacon of our
church, brother James Booker
Gibbs.

Be it resolved:

1. That we the Business Men's
Bible Class and the church as a
whole express our feeling of great
loss in his going, knowing how he
gave of his time and his means to
further the Kingdom work here on
earth;

2. That we the members of the
Bible class and church realize in his
passing that the church and com-
munity has lost a great friend and
leader;

3. That we extend to the be-
reaved family our sincere sympathy,
and that a copy of these resolu-
tions be sent to the family and a
copy to "The Baptist Record."

—The Business Men's Bible
Class and the Leland Bap-
tist Church.

S. A. Brown

C. E. Robles

R. R. Winter

J. H. O'Quinn

Committee.

Gray's Ointment

USED SINCE 1820 FOR—
BOILS SUPERFICIAL
CUTS AND BURNS
AND MINOR BRUISES
25c at your drug store.
FOR COLDS—Use our Gray's (Nose!)
Nose Drops. Small size 25c, large size 50c
at your druggist.

DO YOU LACK STRENGTH?

Birmingham, Ala.
—J. M. Bennett, 818
N. 38th St., says:
"Some years ago I
lacked strength, my
appetite was poor —
I seemed to feel tired all
the while and didn't rest
well at night. Dr. Pierce's
Golden Medical Discovery
gave me a good appe-
tite and I had more pep and energy." Buy it
in liquid or tablets from your druggist today.



Sunday School Lesson

Prepared by
By BRACEY CAMPBELL

Lesson for October 29
BEVERAGE ALCOHOL AND
SOCIAL PROGRESS

Lesson Texts: Micah 2:9-11; Luke
21:29-31, 34-36; I Corinthians
6:9-11

Introduction. The passages selected for study in this lesson are not in the main on subject of the lesson. By a bit of adroit twisting the passage from Micah (Micah 2:9-11) may be warped into bearing a temperance application, though the prophet's primary purpose is aside from the teaching of temperance in the use of alcoholic beverages.

My own imagination is unequal to any successful effort to conjure an application to the subject of the drinking of alcoholic beverages out of the passage from Luke (Luke 21:29-31, 34-36). This passage occurs in the course of our Lord's Olivet discourse on the destruction of Jerusalem, and the conditions which shall prevail on the earth just prior to the Second Advent of our Lord Jesus Christ. These verses are very rich in meaning, so we shall tarry a moment in an effort at exposition.

I. Ruin Wrought by Lying Prophets. Micah 2:9-11.

Read the ninth verse. This is a statement of the oppression practiced by the unrighteous men of Israel. "The women of my people," referred to here are the poor widows of the country, the special wards of the Lord Jehovah, whom their creditors have dispossessed of their humble homes, driving them into the street, to wander homeless and hungry through the countryside. "Their young children," are the helpless children of these poor widows, orphan children whose homes have been taken for debt, and who are now never to know the comforts of home, who are to be deprived of a childhood home "forever," because of the greed of the rich and luxurious creditors of the poorer classes.

Read verse ten. The sins of oppression committed by the rich, sins by which it may be judged that sins of all forms are rife in the land, make it impossible that the land in which they live and which they have filled with violence should be the final resting place of the Lord's people without its first being purged of the sinful people whose ungodly deeds have made it a land of sorrow and of sighing, and a source of poignant gain to the heart of the Eternal. The land is like the house incurably infected with leprosy, which must be broken down.

This verse is a command to go out of the land of Israel, out of the land which God had given to the fathers of that generation that, through their devoted service He might put His name therein forever. The sons have proved themselves unworthy of the rich heritage of grace and favor, of holiness and happiness which the Lord has

sought to bestow upon them. Now they must go out into captivity till through suffering, through the severe discipline of endured affliction they shall be purged of the wickedness which has defiled them. The land is defiled by the sins of its inhabitants and will vomit them out because of this defilement.

Now read verse eleven. There have been lying prophets up in Israel all the while (I Kings 13:8); but Isaiah and Micah were having now a severe struggle against this false class, in spite of which struggle, the southern kingdom of Judah and Benjamin were now falling under the sway of the same sort of unscrupulous leadership.

These lying prophets were promising the people unbounded material prosperity, referree to under the figures of "wine and drink." They delineated their own characters by the figures they employed to express their conception of the highest and finest form of prosperity. They were sensualists, materialists, whose idea of happiness was the possession of the means of indulging a long debauch. Oh, we have the same class of people now. "Ask for what you would rather have, for what would make you supremely happy." "Lots of rich food to eat, an unfailing supply of beer and champagne, and a million quarter of red licker." Well, that chap would want a prophet who would promise him that.

II. The Parable of the Budding Fig Tree. Luke 21:29-31.

I can not find in this parable the slightest hint of any application possible to the subject of alcoholic beverages. But the circumstances of its delivery as well as the parable itself speaks to me of destruction of Jerusalem in the assault upon it by the Romans in the year 70 A. D. It speaks also of the Lord's return to earth again at the end of this age.

It may be admissible to speak of the winter which strips the fig tree of its unbrage and to apply this fact to the long winter of the fruitlessness and barrenness of the Jewish race, and to say that, as the budding of the fig tree betokens the approach of spring, so also the return of the Jewish people to their own land and the other signs which the Lord gave us betokening the near approach of the date of His return may be likened to the putting forth of her buds by the fig tree at the near approach of spring.

Some devout souls see in the return to Palestine by thousands of members of the Jewish race a sign that the return to the earth of the Lord draws near. That the returning Jews have been rebuilding the waste places of the ancient land is beyond question. To me it is beyond question that the Lord has deeded the land of Israel to the Jews, and that they will be gathered in great numbers to it before the return of the Lord I have as little doubt. The Lord may be getting ready very speedily to bring to birth a nation in a day, and for all their present opposition to Him, the Jewish nation may soon be brought to accept Him as the promised Messiah.

III. The Perils of Worldliness. Luke 21:34-36.

The perils of worldliness include this, that men become careless of their very most vital interests. A heart overcharged with gluttony, a mind dulled by the hangover of the morning after, a body embroiled by overindulgence bring one to the point where all caution signals go unheeded, the body's best interests go unregarded, and the highest interests of the life are slighted off. Be careful then that carnal indulgence is avoided and in such a condition that the time of final crux and crises shall not take you unawares.

IV. Disinherited. Reinstated. I Corinthians 6:9-11.

Read these verses. See in what a class of people the drunkard is placed by the word of God. There are people who think it rather smart, rather cute, to "get lit up" once in a while. I wonder if such people care what God thinks of that sort of thing, and where He classes the people who do that. Here is the category in which He places them: "Neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortionists." There is your drunkard. There you are, my sister, how do you like your associates?

In the eleventh verse we have the prescription which cures this condition, the transaction which reinstates this disinherited one. How is it done? What is it which does it? This is what did it in the case of the Corinthian brethren, and this is what will do it in your case: "But ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and the Spirit of our God."

THE SUMMER IS ENDED

My summer's work began on Saturday before the third Sunday in July at Hickory Grove in Lamar County. Brother A. C. Parker doing the preaching, which he did well. His messages were full of the Gospel. They were simple and powerful. We baptized eight and received six by letter. Church revived and has new life.

The second Sunday in August at Big Level, Stone County. Rev. Filer J. Seal did the preaching. Did some of the same type of preaching. His messages were full of power. Church revived and showing evidence of it. We have put the Record in half of the homes and like it. We baptized five married people, the oldest being in his 60's.

In September the young people of Nicholson assisted me in a meeting just across the river in Louisiana. We had to walk 2½ miles down the railroad, there being no road to Benton on Honey Island. They have a one teacher school. They let us use the house. About 60 people came to the services and about 14 came and requested prayer and a desire to live closer to God. About 20 young people walked down there with me for five nights.

The 25th day of September brother L. C. Holcomb from Gledale went to Napoleon in Hancock County where he preached. The church was greatly revived. Eight were baptized. The spirit was with

us in this meeting. I can truly say of brothers Parker, Seal and Holcomb that they are splendid helpers in a meeting.

On third Sunday in October we are back at the beginning—Hickory Grove. We have a mission Sunday school at Melba about five miles to the north in Jeff Davis County. We are holding a service each night through Tuesday.

I am resigning both Hickory Grove and Napoleon. Will go to Pearl River, Louisiana for half time at Big Leavel. Pray for us all.—Z. A. Polk, Nicholson.

KEMPER CO. ASSOCIATION

Kemper County Association held its nineteenth annual session Friday and Saturday, Sept. 29, 1939 at Electric Mills.

Twenty years ago under the leadership of Rev. H. C. Joiner of Enterprise, we withdrew from the Choctaw Association to form one unit association. He was then the pastor of a group of churches, De Kalb, Center Ridge and Blackwater.

The program at Electric Mills with Rev. J. B. Welborn host, was well rendered and a most enjoyable day was had and bountiful noon repast and supper served to the many attending.

Rev. W. E. Hardy of Scooba, moderator, Miss Leslie Poole, clerk, Dr. J. M. Eley, treasurer in the absence of Mr. Eley, Rev. Welborn, alternate.

Association sermon and evangelism by Rev. Otho R. Mosley of Clarke Memorial College, Newton. Doctrinal sermon, Rev. W. E. Hardy. Social Service, Prof. H. G. Hawkins; Christian Education and Missions, Prof. Bass and Hollis. Religious Literature and W.M.U. work presented (in absence of the president, Mrs. R. C. Mosely and secretary, Mrs. Ernest McLelland) by Mrs. W. E. Hardy, Scooba. Rev. Bryan Simmons represented the Baptist Orphanage and Mrs. N. S. Jackson the Anti-Saloon League. Mr. Smith on ministerial aid for aged pastors. The E F Plan was stressed for all 14 churches of this body.

Salem will have the 1940 session.—Mrs. C. L. Key, Blackwater Church W.M.U.

SUBSCRIBE TO THE BAPTIST RECORD

"Build-Up": Way to Ease Women's Pain

Many weak, run-down women are in a vicious circle. Their undernourishment often leads to what is called functional dysmenorrhea and its symptoms—headaches, nervousness, irritability, intermittent cramp-like pains—from which many women suffer. Surest way to break the vicious circle is by building strength and energy, which so many find may be done with the help of CARDUI. It stimulates appetite, aids digestion, and thus helps in this "build-up" of physical resistance. Women also report that, if taken just before and during "the time," CARDUI lessens the pain and discomfort of the period.

Sunday

E. C. WILSON
JOHN A. P.
MISS RUBY TAYLOR

En

It is most to learn of so ing courses during October month in the Sunday school course for the Sunday school October.

Of course, department c supply teacher over the stat all necessary benefits of t training. An course: the tent, dep ents, teachers no requirem teach these c er gets the without tak This is becau

How, then, need to arra fix a definit upon the bo order them Store, Jacks give the wee and when th right on wi requirements that kind ar the books, so Regular blan may be had School Depa son.

Departme ford to arra teaching all if they ha the present department the book of officers an pective wo ment. Adm be taught. others that this Octobe training.

The Mississip the Union money or hospital, o shame that institutions sands and cause of t

At the g ber we wi change th voting to Constitution However is that e the electio peal of th a majority in the ele must vote matter is get a ma either wa jority of If one does not main rep

Sunday School Dept.

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
MISS RUBY TAYLOR, ELEMENTARY SECY.

Encouraging

It is most encouraging indeed to learn of so many splendid training courses being held in the state during October, which is the special month in the fall of the year for Sunday school training. A training course for the workers of every Sunday school is the slogan for October.

Of course, the Sunday school department cannot even begin to supply teachers for all the courses over the state. But that is not at all necessary in order to get the benefits of this great program of training. Anyone may teach a course: the pastor, the superintendent, department superintendents, teachers, or others. There are no requirements as to who shall teach these classes. And the teacher gets the award for the book without taking the examination. This is because of having taught it.

How, then, shall a school proceed to arrange for a class? Just fix a definite time for it, decide upon the book to be taught and order them from the Baptist Book Store, Jackson, select the teacher, give the week thorough advertising, and when the time comes, just go right on with the class. The time requirements and other items of that kind are given in the front of the books, so that all may see them. Regular blanks for reporting classes may be had by writing the Sunday School Department, Box 530, Jackson.

Department schools can well afford to arrange a week's school for teaching all the department books, if they have not been taught to the present workers, and let each department superintendent teach the book of that department to the officers and teachers—and prospective workers—of that department. Administration books should be taught to general officers and others that may attend. Let's make this October our very best yet for training.

The Mortmain Law

Mississippi is the only state in the Union where one cannot will money or property to any school, hospital, orphanage, etc. It is a shame that such is the case, for our institutions have lost literally thousands and thousands of dollars because of this law.

At the general election in November we will have an opportunity to change this terrible condition by voting to repeal that part of our Constitution.

However, the thing that must be is that each person who votes in the election must vote for the repeal of this law. In other words, a majority of the people who vote in the election for anything at all must vote for this repeal, or the matter is lost. It must not merely get a majority of those who vote either way on it, but a clear majority of all who vote for anything.

If one votes in the election and does not vote at all on this Mortmain repeal, it is the same as if

he voted against its repeal, since it must get a majority of all who vote.

Let all tell others of this and get the people out to the polls at this November election and vote to repeal this most harmful law.

—O—

DOING THINGS WITH THE FIVE THOUSAND CLUB

Lifting With Those Who Love and Serve

—O—

One penny a week from each Baptist would pay our debts in four years. One three cent postage stamp from every family in which there is a Baptist, given weekly for four years would pay our debt. How easy, how simple, and yet this is the most important issue before Mississippi Baptists. "Lord open our eyes that we may see."

—O—

Blocking is fine in a football game, blocking in God's work is out of place. Yet our debts now are blocking Baptists in our work in Mississippi. You ask how? Look at the needs of the aged minister. He will not be provided for until these investments have been paid. Look in the glass and see a minister growing toward disability or retirement. There can be no sufficient contract between him and the Convention as long as these obligations remain against us. The writing is plain on the wall.

—O—

Blocking is out of place when it comes to soul-winning, and yet there can be no general revival among us until these obligations are out of the way. Did you ever place a cat and a rock in a sack and tie the sack, pitch it in the river and say to the cat, "Swim"?

—O—

Tackling is altogether in place among Mississippi Baptists. Now is the time to tackle our obligations and finish the task. The task is easy now and can be done. Certainly our pastors must lead the tackle. Deacons must follow. Certainly every student of our colleges who has gone out from one of our institutions should join the Five Thousand Club. Some have already.

—O—

In every church in Mississippi, there are those who will join the Five Thousand Club. I did not believe this until some recent experiences. Who will organize the club in the church? I have made this observation. Where churches have Five Thousand Clubs working and active, they pay pastor more and pay more to missions.

—O—

There should be a live and active Five Thousand Club in every Baptist church in Mississippi. There is room for it. There is a place for it and there are those who will join and sponsor it. Give the people all the facts; they are anxious to hear and will join.

—O—

Who knows but that the Brotherhood came to Mississippi Baptists for an hour like this, to lead us in finishing our task?

—O—

Wanted a Five Thousand Club in every church. Who will come over and assist us? Who will answer this call?

—O—

Our assets divided among us

DR. T. LUTHER HOLCOMB TO SPEAK IN TUPELO

—O—



DR. T. LUTHER HOLCOMB

Tupelo, Miss., Oct. 23.—Dr. T. Luther Holcomb, Executive Secretary of the Southern Baptist Sunday School Board, Nashville, Tenn., will arrive in Tupelo this week-end to address the Baptists of Northeast Mississippi at the Sunday school rally Sunday afternoon, Oct. 29th. Dr. Holcomb is known and recognized as one of the South's finest orators, and public speakers. His message to young people is unsurpassed.

The special association-wide Intermediate week in Tupelo will follow this rally, Oct. 29-Nov. 4. Miss Mary Virginia Lee, Southwide Intermediate Sunday School Secretary of the Southern Baptist Convention, will direct the rally, and Mr. John A. Farmer, Approved Intermediate Worker for Mississippi, will assist. Dr. Harmon Holcomb, host-pastor, announces that everything is ready for the large number of Sunday school workers expected.

The Rally, and daily conferences to be held the week following, will promote practical demonstrations, problem solving discussions, and illustrations of workable methods, in reaching, teaching, and soul-winning among Intermediates. Miss Lee has worked with Intermediates and Intermediate leaders for sixteen years and knows the solution of problems of modern youth. She has a dynamic, soul-stirring, action-getting message for all Intermediate boys and girls, as well as for all Sunday school workers.

Church leaders and workers of all denominations are invited and urged to attend—John A. Farmer.

—BR—

MY PRAYER

—O—

O, Lord and Father of mankind,
Look on this wandering soul to-night;
Look down, O Lord, and with thy love
Lead all my faltering steps aright.

O, thou whose love was e'en for me
Wipe now my record free from sin;
O, God, renew my life in thee;
My heart is open; enter in.

—Helen Eubanks.

would give to each Baptist \$25.00. Our obligations divided among us would give us less than \$2.00 each.

TO PASTOR L. D. POSEY

—O—

Brother Posey, the members of the New Ouachita Baptist Church, Louisiana, take this method of expressing to you our appreciation for the wonderful work done during your four years as pastor here. We feel that we have learned more about the Bible during those four years than at any other such period of our lives. We fully realize that you have gladly given these four years of your life here and we want you to feel that they have not been spent in vain. The pathos of professional men are beset with snags and heartbreaks and we wish to say that you have met these with a constancy and valiantness, worthy of a servant of God.

We shall always stand ready to recommend you as a devout Christian, a profound student of the Bible, a great teacher, and a wonderful preacher. The vote of release was given only at your request and upon the realization that the offer was far better than any we could give. We realize also that this is God's method of taking care of a worthy servant.—Ouachita Baptist Church, Y. E. Sheppard.

—BR—

PASCAGOULA

—O—

Mr. E. C. Williams, Mr. John Farmer and Miss Ruby Taylor are conducting a Sunday School Training Course for the teachers and workers of the First Baptist Church. The Sunday school is growing. On Sunday, October 8th the attendance was 262.

The entire Sunday school regrets the loss of Mr. W. W. Robinson as superintendent, whose resignation became effective Oct. 11. His faithfulness and loyalty for twenty years gave courage to all who worked with him.

—BR—

An Irishman got a job at a railway station. When the first train came in, however, he forgot the name of the station, so he called out: "Here ye are for where ye are going. All in there for here, come out."

—BR—

"What is your little brother's name?"

"I don't know yet," said little Betty. "He tries to tell us, but we can't understand him."

Troubled by CONSTIPATION?



There's no law against a person taking a strong, bad-tasting purgative. But why should anyone make an "ordeal" out of a simple case of constipation? Taking a laxative can be as pleasant as eating a piece of delicious chocolate—provided you take Ex-Lax! Ex-Lax gives you a good, thorough bowel movement without causing stomach pains, nausea or weakness. It is effective, yet gentle in action. Next time you need a laxative, try Ex-Lax. In 10¢ and 25¢ boxes at all drug stores.

EX-LAX The Original
Chocolated Laxative

The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My Dear Children:

Won't you let me begin my letter to you with a special appeal for our work? You know we do not want to undertake to do anything and not do it well. Just between us—now this isn't for anyone not interested in our work and we hope no one but our own folk will read this because we don't want everybody to know it—we are not doing as well as we could do nor as well as we have done in supporting the work which we have undertaken. Last month our total offerings did not amount to ten dollars, and this month, unless there is a decided improvement, our report isn't going to be even that good. Our contributions in some past months have been five times that much. Now, the need at the orphanage is just as great as it ever was, for those little folk there still need to eat and be kept warm and provided for. Besides that, we have at the Baptist Bible Institute in New Orleans, a fine consecrated young woman who is depending on us to help her get the special preparation for Christian work which she feels called by God to do. I'm sure we do want to be a real help to Miss Annie Laurie. Most of us do not have large amounts to give, but most of us have something. My appeal is this: won't every Circle reader pledge in his heart to have a part now—as he is able—in helping these two excellent causes? When we love the Lord, it is a joy to serve Him by helping His children. One more thing: don't forget to pray when you send your gift. Pray for the orphans, for the orphanage, the superintendent and his wife and the other workers there, and for Miss Annie Laurie McLellan, calling her name to the Lord. Don't delay, please, boys and girls, by saying "I'll do that tomorrow." It is so easy to forget when we postpone. Now is the best time in the world to do good.

One who signs herself "Old Friend" sends a donation of sixty-three cents for the orphanage. She (or could it be he?) adds this explanation, "annual birthday offering." We are deeply grateful to this one and wish for her many more happy birthdays. It seems to us that sending a birthday offering is one excellent way to celebrate a birthday.

What about the Thanksgiving poetry? Are you working on it? I hope you are. Maybe we'll discover some real poets among our number. Here is a little verse written by one group of children:

"For home and food
And family dear,
For friends away
And friends quite near,
Father in heaven, we thank you."
and a "Thank you" song is
"Thank you for the world so sweet

Thank you for the food we eat
Thank you for the birds that sing
Thank you, God, for everything."
These will give you an idea of what we want. There are probably some Thanksgiving poems in your reader or Mother may have some among her books. Read those and they might give you an idea. Remember, there are to be two prizes, one for the ten-year-olds and under, the other for those over ten.

We have just received the ten commandments in rhyme from "Mrs. Cap." You remember she spoke some time ago of sending them. I hope you'll be smart and memorize them. "Mrs. Cap" also sends a dollar for the orphanage. A friend who is sort of a neighbor here of mine gave me fifty cents this morning that she wants to be

used on Miss Annie Laurie's scholarship. We are happy to see that it goes that way. We are grateful to both of these friends.

With love,

Mrs. Frances Steele.

BIBLE STUDY

The Mob at Ephesus. Read 19:21-41

The people at Ephesus worshipped an idol which they believed had fallen from heaven. This idol's name was Diana; and they had in their city a magnificent temple where this idol was kept. The temple was built of cedar and cyprus wood and of marble and gold. The people were two hundred and twenty years in building it. It was known among all nations and persons from every land came to visit it, for it was thought to be one of the most beautiful and wonderful things in the world.

There were men in Ephesus who made their living by making and selling little copies of this temple out of silver, with an image of Diana inside. These were called shrines. One of these men was named Demetrius. When he heard Paul telling the people that they should not worship idols, and saw that many were obeying what Paul preached, Demetrius called together all the workmen who made shrines and said to them "Sirs, you know that it is by making these that we get our wealth. Now, you have heard that both here in Ephesus and in almost every other city in Asia, that this Paul has persuaded many, telling them that these are false gods which are made by men's hands. So there is danger, not only that we cannot sell our shrines, but also that the great goddess Diana will be worshipped no longer and that the people will come to her temple no more." When the workmen heard the words of Demetrius they filled with rage and cried out, "Great is Diana of the Ephesians," and the whole city was in confusion. Then the workmen, having caught Gaius and Aristarchus, two men who had come with Paul to Ephesus, rushed all together into the theater. When Paul wanted to go in and speak to them, the disciples would not let him, fearing that harm might be done to him. Some of the chief men of the city, also, who were his friends sent him word not to go in, for the people were in great uproar, some crying one thing and some another, many not even knowing why they were there. They would not listen to a man named Alexander, whom the Jews put forward to speak, because he was a Jew. Finally, after shouting for almost two hours "Great is Diana of the Ephesians," the mob was quieted by the town clerk, who spoke to them saying, "Ye men of Ephesus, what man is there among you who does not know that the people of our city are worshippers of the great goddess, Diana, and of her image that fell down from heaven? Now, as no one denies this, you ought to be careful and do nothing in anger. You have brought here the men called Christians, who have not robbed your temple or spoken evil of your goddess. Therefore, if Demetrius and the workmen who are with him have any complaint to make against them, let them go before the court and prove what evil they have done. We are now in danger of being blamed by our rulers for this day's disturbance, for we can give no reason for it." With these words he dismissed the assembly.

After they were gone, Paul called to him the disciples, and bidding them farewell, left them and went again to Macedonia.

Smithdale, Miss.
Oct. 13, 1939.

Dear Mrs. Steele:

Here I come, wanting to join the Circle. I am a little boy twelve years old. I have been sick with a bad heart for a year. I have been in bed for the last month. I am now sitting up about twenty minutes a day. The doctor thinks that I will outgrow it and be able to go to school next year.

I have a little sister eight years old. She is writing too. I am also sending the answers to Miss McLellan's puzzle. They are: 1. Samuel, 2. Moses, 3. Miriam, 4. Five loaves and three fishes, 5. Joseph, 6. His daughter, 7. A little slave girl who was stolen from Israel, 8. David, 9. Jesus, 10. "Suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven."

A new friend,

Leslie Everett Burris.

Leslie, I've a Bible verse that I want you to look up and read. You'll find it in the twenty-ninth verse of the fortieth chapter of Isaiah. I hope it will do you as much good as it did me one time. Your answers to Miss Annie Laurie's questions are perfect—except, did you really mean "three" fishes? We are glad to have you as one of our Circle.—F. L. S.

Smithdale, Miss.
Oct. 13, 1939.

Dear Mrs. Steele:

This is my first time to write. I would like to join your Circle. I am a little girl 8 years old and in the 2nd grade. My teacher is Mrs. Allen. I like her very much. I have a little hen and her name is Brownie. I also have a mother cat with two kittens.

Your new friend,

Alice R. Burris.

Alice, we are mighty glad to have this nice letter from a nice little girl. We hope to have many more from you.—F. L. S.

Mt. Olive, Miss.
Oct. 16, 1939.

Dear Mrs. Steele:

This is my first time to write to the Circle, but I enjoy reading the letters each time and I do enjoy so much the Bible study.

I am ten years old and in the fifth grade. I go to Sunday school and B.Y.P.U. every Sunday. Brother Benton is our pastor.

I am sending the answers to the questions in Miss McLellan's letter: 1. Samuel, 2. Noah, 3. Miriam, 4. Five loaves and two fishes, 5. Joseph, 6. His daughter, 7. His wife's maid, 8. David, 9. Jesus, 10. "Suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven."

Your little friend,

Doris Leona Herrington.

I'm really glad that you answered Miss Annie Laurie's questions, and pleased that you answered them so well. But didn't you let the word "ark" in the second question get you mixed up? The basket that the baby Moses was hid in was called an ark, too. We receive your cordially into the Children's Circle, Doris. Come again.—F. L. S.

McCool, Miss.
Oct. 17, 1939.

Mrs. Frances Steele
Magee, Miss.

Dear Mrs. Steele:

I read the Children's Circle every week and enjoy it. Our Sunbeam Band is sending a small collection to be used where needed most. Our pastor's wife, Mrs. N. H. Roberts, is leader and we all love her.

With love to you and all the readers.

Edith Mae Thompson.

Edith Mae, we want to thank every Sunbeam and the leader, too, for sending this contribution to the orphanage. You didn't say, but we are guessing that you are the president or the secretary of the Sunbeam Band. May you spread sunshine everywhere you go, little Sunbeams.—F. L. S.

Ocean Springs, Miss.
Oct. 18, 1939.

Dear Mrs. Steele:

I am sending in the commandments and hope the Circle will enjoy learning them.

1. Thou shalt have no other God before me.
2. Before no idol bend thy knee.
3. Take not the name of the Lord thy God in vain.
4. Do not the Sabbath day profane.
5. Give both thy parents honor due.
6. Take heed that thou no murder do.
7. Abstain from words and deeds unclean.
8. Nor steal though thou art poor and mean.
9. Nor make a willful lie nor love it.
10. What is thy neighbor's do not covet.

A dollar for the orphans.

"Mrs. C. A. P."

I've been hoping you'd send us these commandments, "Mrs. Cap." Thank you. Now I hope our children will learn them and they will stay with them as long as they have done with you. Thank you, too, for this very gracious gift to the orphans.—F. L. S.

—BR—

RECONDITIONED FOR SERVICE
By Louis J. Bristow, Superintendent

She is 19 years old, has finished high school and is responsible for her own support. Her father died when she was 14 years old, leaving a widow, this daughter, and three sons, all the boys being younger than she. The family had a hard time. The mother worked when she could find something to do, the daughter cooked, kept house, cared for the boys while her mother was away, and kept up her school work until she completed the course. In the meantime the mother got a WPA job which took her to different sections of the country, causing her to be away from home a great deal. The girl took a secretarial course in high school and had a fair position for two or three months, when, from overwork and strain, she broke down. She had been active in young people's work in the church and was a valuable member.

Now there was no one to care for her. It was necessary for the mother to work to earn enough for the family to eat. (Her income averaged about nine dollars a week). The daughter's condition was growing worse, became serious; and a friend presented it to us at the Southern Baptist Hospital in New Orleans. We were given the story outlined above; and the girl came. She has been here more than four weeks. At first she was very ill, but her strength is returning. Soon she will be able to return to her home. But she will be without a job—her former place has been filled. Probably she will be able to find another. The point of my story is that this Hospital has served a needy, sick girl who otherwise might have died.

I believe in such Christian ministry.
New Orleans.



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Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS STATE SECRETARY
LUCY CARLETON WILDS ASSOCIATE SECRETARY
OXFORD, MISS. JACKSON, MISS.

Two Conventions in November

November is convention month for Mississippi. The regular Annual State Baptist Convention meets in Jackson at Calvary Baptist Church on November 14th. This is an important meeting since this is the time when policies, plans, progress is planned. We should have a large crowd of laymen as well as preachers to attend this convention, and along with the laymen and preachers, a large crowd of our women and young people. Come this year and have a part. THEN ON NOVEMBER 22 the State Baptist Training Union Convention opens its annual session. This meeting will be in Jackson at Griffith Memorial Baptist Church. The opening hour is 7:00 p. m. the night of the 22nd and the closing hour 12:30 noon the 24th. On Thursday a great banquet will be served, and a special program has been arranged for this banquet that is different from any we have ever had, perhaps different from any banquet you have ever attended, FUN and MYSTERY along with a menu tasty and tempting will be enjoyed by the banqueters. The entire program for the convention is planned to impart knowledge and strength of the spiritual nature to those attending. Watch for the program outline in this column within the next few weeks.

The Junior and Intermediate B. Y. P. U. To Be Discontinued!

The heading of this paragraph will be startling to some, but it means just what it says as far as name is concerned. Beginning Jan. first we will discontinue the terms Junior B.Y.P.U., Intermediate B.Y.P.U., Senior B.Y.P.U. The organizations will not be discontinued just the name. They will be known as the Junior Union, the Intermediate Union, the Baptist Young People's Union. The union for the present senior age is the only one that will retain the name B.Y.P.U. This seems right, as it was this group that first claimed the interest and attention of leaders, and for whom the B.Y.P.U. was started. The B.A.U. and the Children's Story Hour will continue under their present name and thus we have the Baptist Training Union.

Question—What church in your acquaintance should not have a Training Union?

Question—Why do some churches not have even one union?

Question—Which members in your church do not need training?

Question—Who should be most interested in getting a Training Union organized in the church?

Question—What should be my (personal) attitude when asked to serve as a leader of a union?

News From the Nashville Office
On September 1st Mr. Aubrey

Hearn was assigned the important responsibility of leading the Young People's Department of the Training Union in our promotional program throughout the South. Miss Elaine Coleman at the same time became leader of the Intermediate Department. Miss Frances Whitworth began her work as associate editor of the Training Union Magazine on Sept. 1st. Beginning Jan. 1st the Training Union Magazine will be a 40 page magazine, carrying a department for each age group union. The Story Hour Leader, will will be increased to a 40 page periodical. The Junior and Intermediate Leaders will be increased from 32 page to 48 pages. The B. A. U. Quarterly will be increased from 48 to 64 pages. With these progressive steps we enter 1940 with promise to the constituency of a better service which should result in more efficient work on the part of all unions. We thank God for his continued blessings.

Two New Associational Directors

We welcome Mr. Ray Stennett of Louisville who has been elected director of the Winston County Associational Training Union, and Representative Liston Draughn of Rich-ton has been elected as director of the Perry County Associational Training Union. Both of these gentlemen are well equipped for their work and we congratulate these associations on their choice.

Lebanon Association Elects B.T.U. Officers

The Purvis Baptist Church was selected as the next meeting place of the Lebanon Baptist Training Union on Sunday, Jan. 7, 1940 following the regular meeting at the Rich-burg Baptist Church.

Officers for the new year which began with the October meeting were nominated by a committee appointed by the director, Garland McInnis.

The officers are: Garland McInnis, director; Wallace Harrell, Carterville, associate director; Margaret Mitchell, Richburg, secretary-treasurer; the Rev. W. W. Grafton, pastor of Immanuel Baptist Church, chorister; Bonnie Jean Bilbo, River Avenue Baptist Church, Hattiesburg, pianist; the Rev. L. C. Holcomb, pastor of Glendale Baptist Church, advisor; Mrs. H. E. Lynch, Carterville, story hour leaders; Doris Fishel, Main Street Baptist Church, Hattiesburg, junior leaders; Mrs. King, Brooklyn, intermediate leader; James Delk, Providence, senior leader; Mrs. Wilburn Roberts, First Church, Hattiesburg, adult leader; group directors will be announced later.

Ninety-five persons were present at the meeting, representing nine churches. Both the attendance banner and the excellence banner were awarded to River Avenue Baptist Church.

Theme

"Zeal for Good Works" was the theme of the program with Mr. McInnis in charge. Congregational singing led by the Rev. J. P. Holcomb opened the program. After prayer a member of Immanuel Church led the devotional which was followed by the roll call of churches.

Mr. McInnis led the group in discussions on "Promotion Day Programs," "Adding New Unions to the Organization," and "Winning Associate Members to Christ." Roy Walford, of the River Avenue church spoke on "Opportunities for Church Service."

Special solos were sung by Mr. McInnis and Miss Ruth Loftin, with Miss Margaret Mitchell, assisting at the piano.

SOUTHSIDE BAPTIST CHURCH, JACKSON

The Southside Baptist Church has been meeting in the Hinds County court house since August. We have been having good attendance although we were meeting in a court house. Southside Baptist Church wishes to thank those in charge of the court house for the use of the building. Thank you very much.

Wednesday evening at 7:30 we will meet in the new church for prayer services. We hope to have the building filled that night. The building is not finished but we hope to meet in it from now on. When the building is completed it will have an auditorium that will seat from 175 to 200 and five rooms for use in Sunday school and B.T.U. work. We need just a little more material and lumber to finish up the building. Will you pray with us for this and for the work here in this section of the city. When the church building is finished we are planning for a great day to dedicate the building to God.

We wish to thank each and every one that has given anything to this church in any way. We appreciate it very much and each and every member is saying, "thank you." Thank you and come to see us. The church is located on So. Congress St. The number of the building is 666. Come to see us and come to our services any time.

We have 69 on the roll of the Sunday school and 50 on the roll of the B.T.U. God has blessed every effort put forth for His cause in this section of the city. There is a great work here, will you pray for us and with us for the work here. We are looking forward to a great work and a good response of the people to the leadership of God. The people are interested in the work. They are willing to go and try for the Master. We are all rejoicing in the leadership of God. He has led us in a great way since the work was started here and before the work was started He led us to this field.

We are praying that within just a few weeks that the building will be finished and we can have Sunday school and Baptist Training Union study courses followed with a spiritual revival. Will you join us in praying for this and for the lost souls and those that are not interested in the work of the Master.

Thank each and every one for

your kindness and for your help. Continue to pray for the work that it will continue to grow and reach lost souls.—Percy M. Cooper.

S. S. ATTENDANCE OCT. 21

Jackson First Church	1237
Jackson Davis Mem. Church	272
Jackson Griffith Mem. Ch.	769
Jackson Van Winkle Church	110
Clinton Church	330
Meridian 15th Ave.	371
Crystal Springs Church	347
West Laurel Church	508
Glenfield Church (Union Co.)	112
Brookhaven Church	603
Immanuel Church	132
Bethlehem Church	83
Columbus First Church	626
Springfield Church	138
New Albany Church	461

B.T.U. ATTENDANCE

Jackson First Church	256
Jackson Davis Church	178
Jackson Griffith Church	405
Van Winkle Church	63
Crystal Springs Church	138
Meridian 15th Ave.	117
New Albany Church	137
Springfield Church	56
Bethlehem Church	70
Immanuel Church	121
Brookhaven Church	182
Glenfield Church	96
West Laurel Church	270

OKOLONA B.T.U.

The Baptist Training Union of the Okolona Baptist Church, Okolona, Miss., had a training school the week of Oct. 9-13. Mrs. Sansom Stone, the director of the union, taught the Junior Manual, Rev. R. B. Patterson taught the Intermediate Manual, Rev. W. E. Ferguson of Vardaman taught the Senior Manual and Mrs. R. B. Patterson taught the B.A.U. Manual. Thirty-seven took the examination at the close of the school. The school was dismissed with a social.

"My father is a brave man, he is. He killed five lions and an elephant in Africa single-handed."

"Shucks, that's nothing. My dad bought a new sedan when ma wanted a coupe."

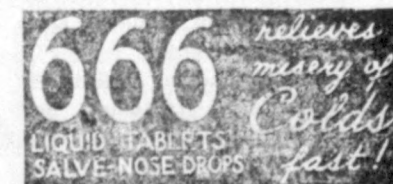
Many say we cannot know WHEN THE RAPTURE WILL OCCUR

But God's Word says we can. This and all other known points relating to the time of the Abomination, Rapture and Tribulation made clear and convincing in a little booklet by Layman Lowry, on THE THREE GREAT MIDWEEK EVENTS. Price 10¢ each, postpaid. Address the CHRISTIAN LAYMEN'S LEAGUE Box 245 Denver, Colo.

5000 CHRISTIAN WORKERS WANTED

to sell Bibles, Testaments, good books, scripture calendars, beautiful new KRYSTAL Plax and velvet Scripture mottoes. Scripture Greeting Cards. Good commission. Send for free catalog and price list.

GEORGE W. NOBLE, Publisher
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UNION BAPTIST SEMINARY AGAIN

The key to the opportunity for our Colored Baptists in New Orleans and the regions round about lies in a rapid and efficient development of ministerial education for the numerous ordained Baptist preachers in these parts. A wise plan for the establishment and maintenance of a Seminary with adjunct pre-Seminary course in the common branches is the veritable solution to a great forward move in Kingdom work among these vast populations. A reasonably and substantially trained ministry would save our people from a landslide toward Romanism which is already under way and turn back the tide of false doctrine which at present is sweeping many. A prepared ministry would eliminate many of the serious deficiencies and lacks of our Cause and bring order out of chaos in our work. The preachers which would be reached and educated thus are men who would not and could not go elsewhere. Many of them are married men who could not leave their families to go away to school even if they had the means. Not a few of them are employed and upon their employment at certain hours in the day depends the subsistence of their families. Most of those who are pastors do not get from their churches salaries which are adequate to their living expenses. In New Orleans and the contiguous sections there are enough ordained Colored Baptist preachers to maintain a large student body in a Seminary localized here, for an indefinite number of years. Not a few of these brethren would be able to study only at night, as has been proven by experience of the school already.

When the dire and deplorable need for the training of their ministry finally became an unbearable burden on some of their leaders and the work of the Practical Activities Department of the Baptist Bible Institute had contacted and evaluated that need and in close counsel with several of their leaders had urged measures of ministerial education as the only remedy for such a situation, a good number of the ministers of the widely scattered and representative Colored Baptist churches in New Orleans came together in October, 1937, in cooperation with representatives of the Baptist Bible Institute and several of the pastors of white Baptist churches and organized the Union Baptist Seminary. The name given the new school was the expression of a hope which is now gradually being realized, in the integration of the various Baptist Associations of the city, in loyally backing financially and morally this young institution which is thus becoming the most important center of unity for these large associational groups. Without such a unification the Negro Baptist Cause in this city was doomed and the conquest by Romanism would be rendered easy and complete.

The Seminary had no definite financial backing in its origin, nor has had such until the present time. Donations have come in sparsely from various individual donors and

a few churches, with but few systematic contributions from any source. The teachers have contributed their time at the cost of great sacrifice. One special contribution from the State Board of Louisiana and the salary of the young lady at the head of the Women's Training Department contributed by the W.M.U. of the state with an annual individual contribution from a lady residing in New York are the outstanding gifts. For the first year the teachers received nothing. During the second year they received less than fifty dollars each for the entire year. In spite of this, they continued to give their time, and even contribute of their meager incomes from other sources toward the current expenses of rent for the building which has housed this institution to the present time. During the first year a total of eighty students was matriculated. In the second year the Women's Training Department and a night school and Extension Department were added and the total matriculation increased rapidly and stood as follows:

Day School	67
Night School	60
Women's Training Dept.	27
Total.....	154

In the Extension Department 132 were matriculated.

During these two years of successful work the self-sacrificing character of the voluntary effort of both faculty and trustees, both colored and white, has been proven over and over. The character of the students, too, has been most gratifying. They have been earnest and assiduous and during the first two years, fourteen men completed creditably the two-year Busy Pastor's Course.

We feel justified, on the basis of this evident approval and blessing of the Lord on the work and faithfulness and loyalty of faculty and trustees and student body, in presenting to the Baptist Brotherhood both North and South, especially to our Southern Baptist Convention, the claims of this institution to live and go forward with increasing support financially and morally from all sides. The local churches and associations have contributed increasingly, but are not strong enough financially to satisfy even the meager needs of the school. The very reasonable budget of \$25 each per month for the teachers was the goal set by the finance committee of the trustees for the past year, but the amount was not raised and the teachers, though disappointed in not receiving except a very small part of this amount, have continued faithfully giving their time. Untold good has been accomplished by the school in starting a good number of pastors and young ministerial students on the road toward better preparation and in bringing about a markedly different mental attitude on the part of both white and colored in their mutual relationships. A vast door of opportunity is open before the school, but there are many obstacles to be overcome. A single illustration will suffice to show how the school is bringing about close fellowship between the white and colored Baptist forces in

this city. On the board of trustees sit regularly, as members, the pastors of three of the largest white Baptist churches in the city and some others who are laymen of their congregations. Two teachers from the Bible Institute and eight of the advanced and graduate students serve on the faculty with the Negro professors. A combined evangelistic campaign is to be undertaken by the students of the Practical Activities Department of the Institute aided by the students of the newly organized department of like character of the Union Seminary, in a downtown congested area, where the Roman influence is being exerted strongly to sweep our Baptist work away.

There are many strong arguments which cannot be presented here for the promotion of the growth of this institution as rapidly as possible. The great need has been cited. The strategic character of such a school for such a situation and time is clearly obvious. The vast opportunity of the present hour for such an institution is insistent. The presence and help of the Baptist Bible Institute in carrying through such a plan is providential. Such a plan will bring the Kingdom forces of colored and white together in a way to constitute an outstanding example of Christian fraternity in which there is neither Jew nor Greek, bond nor free, male nor female. Such an example and spirit is the only solution for the race problem and the salvation of the world.

—J. W. Shepard.

—BR—

SPEAKER BAILEY SPEAKS

—O—

Voicing a belief "in the principle and spirit of stewardship, Thomas L. Bailey, former speaker of the Mississippi House of Representatives and recent candidate for governor in the August primaries, today urged the people to vote for the Mortmain amendments November 7.

"As a member of the legislature," he said, "it was my privilege to do all I could to bring about the submission of the proposed amendments to the Mortmain sections of the State Constitution. I sincerely hope the people of Mississippi will vote for both the proposed amendments."

Continuing, he said: "Although the fact that Mississippi stands alone in this position is not conclusive proof our position is unsound, it impelled me to go into the subject carefully. I came to the definite conclusion that our position is wrong and there is but one course for me and that is to do all I can to correct the situation.

"For that reason, I urge all citizens to vote for the amendments.

"I believe in the principle and spirit of stewardship. I believe that every gift of material blessing carries with it an obligation as to its use and disposition. I know people who have been abundantly blessed with material wealth, who could well care for the members of their family and at the same time give a portion of the wealth with which they have been blessed to some church, school or hospital or orphanage dedicated to the welfare

and well-being of less fortunate human beings.

"If this amendment is passed, church schools, church orphanages, and church hospitals will in the years to come be strengthened and enabled to do more for unfortunate humanity.

"Some boy or girl who never had a chance, and who may never otherwise have a chance, may be given the educational opportunity and advantage which would give the vision and courage of enlightened leadership to community and commonwealth in an hour of greatest need.

"The rights of those who have wealth and their dependents are abundantly protected by the amendments. No wrong or injury can ever be done to a member of a man's family by the adoption of these amendments."

—BR—

CHICKASAW B. T. U.

—O—

The Chickasaw County Baptist Training Union Association met Sunday afternoon, October 8 in the Houston Baptist Church, Houston, Miss. The Okolona B.T.U., under the direction of Mrs. Sansom Stone, rendered the following program:

Devotional—"A Christian's Song"—Jane Stone.

Clarinet Solo—"Living for Jesus"—Herschel Scruggs.

Talk—"Character Building"—Alva Tate Rowan.

Reading—"My B.Y.P.U."—Frances McDonnell.

Mrs. Stone concluded the program with a challenge for the new year, "My Utmost for Christ."

The following officers were elected to serve the association, 1939-40:

Director, Mrs. Sansom Stone; Associate Director, Mrs. J. M. Longmeyer; Sec.-Treas., Mr. Rafael Arnett; Pianist, Miss Mary Lee Kirby; Chorister, Mr. Joe Franklin.

The next meeting of the association will be with the Okolona Baptist Church the second Sunday in January with the Houston B. T. U. in charge of the program.

—BR—

A colored man doing a hauling job was told that he couldn't get his money until he submitted a statement. After much meditation he evolved the following bill: Three comes and three goes at 4 bits a went: \$3.00.

Need Laxative? Take All-Vegetable One

Don't let impatience lead you into harsh measures for the relief of constipation!

There's no use. A little spicy, all-vegetable BLACK - DRAUGHT, taken by simple directions, will gently persuade your bowels. Take it at night. That should give you plenty of time for sleep.

Morning usually brings punctual, thorough relief from constipation's symptoms—headaches, biliousness, sour stomach, loss of appetite and energy. BLACK-DRAUGHT'S main ingredient is an "intestinal tonic-laxative," which helps to tone the intestinal muscles. It's economical, too. 25 to 40 doses: 25c.

THE CRUELTY OF BANDITS Suffering at the Hands of Bandits in Manchuria a Chinese Finds Salvation of Soul and Restoration of Sight

—O—

At a meeting out at one of the outstations of the North Manchuria field we were caused to rejoice in hearing of the spiritual and physical blessing that had come to a dear old brother Swen.

For ten years he was unable to see well enough to get about, but during the special meetings held by evangelist Chang, and the Bible woman, Miss Liu, at Yantungwen the Lord restored sight for him. He said that I walk with him to a village some distance away in my recent visit to this place in order that his friends and relatives there might hear the gospel. Again and again he reminded us of God's goodness as he was able to place his feet squarely in the foot prints at muddy places in the road. How he rejoiced, too, in the Light that has come into his heart!

This man has endured over the years much suffering; not, however, for Christ's sake, but because of the cruelty of terrible bandits, for so many years a curse in Manchuria. He told us of how he had been in charge of five hundred workmen when the Chinese Eastern Railway was being built some thirty years ago here in North Manchuria, and how at that time he heard the gospel from a Christian laborer for the first time. But he was not saved until many years later, when Evangelist Chang and Miss Liu came. He asked the Lord to restore his sight as a proof that his sins had been forgiven, for, he said, his sight had left him because of anger, and for ten years he has been led about.

His story of how the bandits mistreated him is typical of many that we hear. He fell into the hands of these outlaws twice while in charge of the drying of brine for the making of government salt. The first bandits carried him away, beat him terribly and demanded a ransom which was given. The second time he rebuked the bandit leader, reminding him of the unreasonableness of his demands and of the great hindrance he and his followers were to the peoples' welfare. "We will listen to no such words," answered the leader, "for such are detrimental to the morale of my followers. I shall now take your life."

Swen persuaded the leader that since what he was after was money, he would give all he had to save his life. The salt works were completely burned. Swen's people had to sell all their property for his redemption. But when he returned to his village and found how poverty-stricken all were now on his account, he was overcome with grief and anger, for his property and theirs now gone represented the work and savings of a lifetime. This indignation and sorrow caused him to lose his sight.

Surely no human beings in all the world claiming a semblance of civilization are so cruel as the bandits of North China and Manchuria. Many of them seem no longer human. We are glad to say that we can now visit some places where previously were altogether unsafe.

Many of the soldiers were as bad as the bandits. As one rides the trains in the region visited, one's heart is made sad as he looks out upon villages once built by poor but honest farmers who worked hard to erect their mud houses and walls to protect them; but these villages were later destroyed either by bandits or by retreating soldiers. But the binding of souls by the evil one here is greater than that of cruel bandits, for he is indeed a hard taskmaster. Praise be to God that the Lord Jesus has paid the ransom, that we are truly "bought with a price!" Many are coming to know the Redeemer, in the trust of whom there is eternal life.—Chas. A. Leonard, Sr., Harbin, Manchuria.

—BR—

BAPTIST MEMORIAL HOSPITAL

—O—

The friends of our hospital will be glad to hear that the institution is in a most satisfactory condition. The additional room provided was very much needed and is now being used and enjoyed. The crowded condition in administrative departments has been relieved and new rooms for patients have added much to the comfort of those who suffer.

We are very happy over the growing interest in the religious department. Since the first of July about 100 girls have been added to our list of student nurses. The attendance at our weekly worship hour has been increased, and their interest is manifested in many ways. It is our policy to encourage the girls to unite with local churches, and many of them have followed our advice. Of course, the selection of churches is a matter of their own conviction. Sixty-seven of them hold membership in the Bellevue Baptist Church, the nearest church of our denomination in the city. Others have placed their membership according to their usefulness and pleasure. Other denominations of course, are represented in our student body, and they are encouraged to follow their own preferences and convictions. We Baptists believe in religious liberty and that doctrine is proclaimed to those who are under our roof.

Some weeks ago a former patient sent us three dollars to invest in Bibles to be placed in our rooms, or to be given to worthy patients who do not have Bibles. Another package came recently containing a Bible, a New Testament, The Plan of Salvation, by Crouch, a book on Prayer, by Hallesby and other pamphlets. We have continual demands for good literature and can use to advantage not only the Scriptures but other books of acknowledged ability and dignity. We have also received a delightful book of cheer and comfort. We suggest that different circles of our W.M.U. might find a good field for their personal service projects by doing deeds similar to these.—A. U. Boone, Hospital Pastor.

—BR—

NINE WEEKS IN MEETINGS

—O—

It was the writer's privilege and great joy to be in nine revivals and evangelistic meetings. Our great God blessed our feeble efforts in a great way. We bless His holy

name for the answer to our prayer, because we asked Him for a great summer's work and He gave it.

Second week in July with Rev. W. L. Yeatman and his fine people at Dinan Church in Waltham County. The pastor and people had everything ready with four different prayer groups meeting the week before. How easy it is to preach when the people pray. This is a working church with a noble pastor. Ten came for baptism.

Third week in July with my own people at Bethany Church in Choctaw. The pastor did the preaching with six for baptism.

Fourth week in July with Pleasant Grove Church in Chickasaw County. This is also one of my churches. The pastor did the preaching. Twelve additions, three for baptism.

Fifth Sunday and week following in July with Mt. Moriah Church in Choctaw County, another one of my churches. The pastor did the preaching. Three for baptism.

First Sunday in August and week following at New Heaven Baptist Church in Choctaw County. This is one of my churches. The pastor did the preaching with 11 for baptism. We also had a Vacation Bible School here during the meeting with great results. Mr. John A. Farmer was with us to begin the school but had to leave before the meeting closed, leaving the school with the pastor to finish. We had a fine group of teachers and the people asked for another school next year. The people fell in love with Farmer.

Second week in August with Rev. Clyde Buffin and his good people at Good Hope Church in Scott County. Were made happy with this good pastor and church. We were once pastor of this church. Twenty-one for baptism.

Third week in August with another of my own churches at New Zion Baptist Church in Choctaw County. The Lord was with us in great power. The pastor did the preaching. Thirty-five additions; 25 for baptism.

Fourth week with my own people at Woodland Baptist Church in Chickasaw County. The pastor did the preaching. One for baptism, two by letter. We have from 40 to 60 attending prayer meeting each Wednesday evening.

Third week in September at

Reed's Chapel out from Maben, Miss. This is a mission point that I established two years ago. We had a great meeting and fellowship with these people. No professions of faith but we are praying that God will take His messages to the hearts of the lost.

Brethren, pray for me in my work for my Lord.

Yours for a greater revival,—J. W. Kitchens.

—BR—

TITHING BULLETINS OFFERED AT A SAVING

—O—

At least \$5 a week can be saved by any church that customarily uses a four page bulletin each week. The Layman Company, 730 Rush Street, Chicago, offers this saving when using their four page bulletin. Two pages are printed with a Stewardship message, and two pages are left blank for local announcements. The company suggests that churches conduct a five weeks' or ten weeks' course of tithe education by using its bulletins, which are offered at a nominal sum. It offers a sample set containing 32 different tithing bulletins, including 16 in new type form and just revised at 20 cents. Please mention the Baptist Record, also give your denomination.—The Layman Company, 730 Rush Street, Chicago.

Constipation Relief That Also Pepsin-izes Stomach

When constipation brings on acid indigestion, bloating, dizzy spells, gas, coated tongue, sour taste, and bad breath, your stomach is probably loaded up with certain undigested food and your bowels don't move. So you need both Pepsin to help break up fast that rich undigested food in your stomach, and Laxative Senna to pull the trigger on those lazy bowels. So be sure your laxative also contains Pepsin. Take Dr. Caldwell's Laxative, because its Syrup Pepsin helps you gain that wonderful stomach comfort, while the Laxative Senna moves your bowels. Tests prove the power of Pepsin to dissolve those lumps of undigested protein food which may linger in your stomach, to cause belching, gastric acidity and nausea. This is how pepsinizing your stomach helps relieve it of such distress. At the same time this medicine wakes up lazy nerves and muscles in your bowels to relieve your constipation. So see how much better you feel by taking the laxative that also puts Pepsin to work on that stomach discomfort, too. Even finicky children love to taste this pleasant family laxative. Buy Dr. Caldwell's Laxative—Senna with Syrup Pepsin at your druggist today!

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BAPTIST BOOK STORE

500 E. Capitol Street

Jackson, Mississippi

THE LIQUOR PROBLEM N. S. Jackson

Knowing that determined effort will be made again to legalize hard liquor in our state, and inasmuch as next Sunday, October 29, is World Temperance Sunday, the information below is given in the hope that it may be used by teachers in Sunday schools and by pastors in a special temperance message on that day. Inasmuch as revenue will be the basis of argument for liquor legalization, information on adjoining states and the nation as a whole is given.

Mississippi: 54 county elections have been held to vote beer and wine out, and 46 counties voted dry and 8 wet. A number of elections were rendered void by a Supreme Court decision. The second election has been held in a number of counties and in every one beer was voted out by a larger majority in the second election than in the first. Six counties affected by the decision have not held a second election. Beer and wine are illegal in 40 counties, and other elections are pending. In every county where beer and wine have been banned conditions, according to reports, statements by leading citizens, and court records, are much better. Arrests for drunkenness are reduced 75% after beer is outlawed.

Liquor and beer license in the state: Records of the Department of Internal Revenue showed in 1938 more than 1500 Federal liquor license had been sold. At this time (October 16th) records show only 969 license holders, a decrease of more than 500. 18 counties have no license holder, 11 have only one, 8 have only two, 4 have three, and 5 have four. 44 counties—more than one-half the counties of the state—have 59 license holders in the 44 counties. Five counties have more than 50 each, Adams 73, Harrison 142, Lauderdale 58, Warren 84, and Washington 57. These five counties have 46% of the liquor license of the state.

Drink and Highway Accidents: State highway records show in 1933, 818 accidents on the 6000 miles of state operated roads, and a property damage therefrom of \$28,000. 1934 records show 912 accidents and a property damage of \$93,000. Records for subsequent years show accidents and property damage in the higher bracket.

Arkansas: Hard liquor was legalized in 1935. Early in 1937 the legislature passed a bill prohibiting admission of an alcoholic into the state hospital for nervous diseases. Reason given for such a law was that after hard liquor was legalized the institution was crowded beyond capacity, and some relief measure was imperative. Since passage of the bill alcoholics are placed on county farms and in county jails.

The report of Mrs. Lillian McDermott, Judge of the Juvenile Court, Little Rock, showed for 1937, 770 cases of juvenile delinquency, and more than 500 cases of juvenile dependency. Mrs. McDermott stated that more than one-half the delinquency and dependency was due to drink. Report of the City of Jackson for the same year showed only 71 cases of juvenile delinquency.

Mrs. McDermott further stated that an appalling condition had followed legalization of hard liquor in the state.

A deputy sheriff at Osceola, stated to Mr. Lee Rogers, sheriff of Union County, Mississippi, that on a Saturday afternoon and night, he and his associates arrested 65, all drunks but three or four.

Headline in Crittenden County Times, Dec. 10, 1937: "Drinking and Drunkenness Have Increased Since Hard Liquor was Legalized." (Smaller Headline) "Drunken Driving and Drunks Show Steady Increase. Arrests in County in 1936 and 1937 are Higher than Earlier Years." (Under the Headlines) "Arrests for drunken driving and drunkenness in Crittenden County for the years 1936 and 1937 to date show an increase of more than 100% over the previous years."

"A check of the county jail docket this week showed that the upswing in arrests for both offenses started in the latter part of 1935 after the legalization of hard liquor in Arkansas and has increased at a fairly steady rate to date. . . For the first eleven months of 1937 four times as many as in 1934. . . and a 30% increase over 1936."

A Merchant in Marion, Arkansas: "Legalized liquor may have helped the state's revenues, but it has not helped local communities. It has not helped ours."

A County Official, St. Francis County: "Conditions in St. Francis County are twice as bad as they were before hard liquor was legalized."

Alabama: The state legalized hard liquor and established state liquor stores. The total drink bill of the state for the years 1937 and 1938 was \$30,433,861.10. Of the amount expended more than nineteen million dollars was sent out of the state to pay brewers and distillers. Etowah County having three state liquor stores, shows a total expenditure for the years 1937 and 1938 of \$1,749,042.64 for liquor of all kinds. Total revenues received including state and municipal taxes, rents, salaries, etc., amounted to \$105,059.44. The amount of all revenues was only 6% of amount expended.

The Alabama Christian Advocate of July 20, 1939: "New jails and penitentiaries are being built at top speed in Alabama as the result of needs created by larger liquor consumption. Birmingham is completing a \$125,000 annex to its Southside jail; Bessemer has opened a larger new jail; so has Dothan; Montgomery is preparing to build an immense jail; other cities and towns have enlarged and repaired, or will build new jails; Cullman meanwhile is using a livery stable for additional jail facilities; Brewton has requisitioned a stockyard for drunks; and the State of Alabama, noting its largest prison population in history, is planning the biggest penitentiary this state has ever had."

Bootlegging has increased under legal liquor: "The U. S. Bureau of Internal Revenue reports that during 1938 more arrests and seizures in connection with bootlegging were made in Alabama than in any other state of the Union." Bulletin, Ala-

bama Temperance Alliance. "Automobile accidents in Alabama totaled 5,081 in 1937, and 5,831 in 1938. Persons killed in these accidents, 663 in 1937 and 592 in 1938. Persons injured were 3,457 in 1937, and 5,577 in 1938. 60% of these tragedies were the result of drinking whiskey or beer."

DR. W. A. McCOMB

The following facts about Dr. McComb will be of interest to his friends, who are all who knew him.

McComb, William Andrew, clergyman; b. Perry Co., Miss., Nov. 8, 1860; s. Hugh Howard and Menervia Jane (Jenkins) McC.; A.B., Miss. Coll., Clinton, Miss., 1888, A.M., 1904, D.D., 1914; student Bapt. Theol. Sem., Louisville, Ky., 1888-89, Rochester Theol. Sem., 1889-90; Ph.D., Morgan Park Sem. (now Div. Sch. U. of Chicago), 1891; m. May Willis, of Eureka Springs, Ark., Aug. 29, 1895; children—Catherine Evers (Mrs. Carl Lobitz), Agnes May (wife of Dr. Robert A. Kimbrough, Jr.). Ordained ministry, Bapt. Ch., 1886; pastor Corinth, Miss., 1891-93, Eureka Springs, Ark., 1893-95, Plano, Tex., 1895-99, Crystal Springs, Miss., 1899-1903, Gloster, Miss., 1903-07, Alexandria, La., 1907-08, Baton Rouge, La., 1917-23, Gulfport, Miss., 1923-31, Flora, Miss., since 1931. Evangelist Home Mission Bd., Southern Bapt. Conv., 1908-12; financial sec., Miss. Coll., Clinton, Miss., 1912-14; assisted Foreign Mission Bd., Southern Bapt. Conv., in raising \$1,250,000, 1914-16; financial sec. Tri-State Bapt. Memorial Hosp., Memphis, Tenn., 1916-17. Leader of various campaigns that secured over \$3,000,000 for religious ednl. and benevolent purposes. Trustee Miss. Coll.; mem. exec. com. and dir. Southern Bapt. Conv., 1895-1931; dis. Home Mission Bd., State Mission Bds. of Tex., La., and Miss. Mason (32 degree Shriner). Address: Flora, Miss.

LESTER FRANKLIN ON THE MORTMAIN

Lester Franklin, candidate for governor in the recent primary, is slowly recovering from injuries received in the automobile accident which occurred while he was engaged in the campaign. Notwithstanding his illness, Mr. Franklin is taking an active interest in matters affecting the public interest.

In a letter to Judge O. B. Taylor of Jackson, who is serving as Director of the State Mortmain Committee, Mr. Franklin heartily endorses the two amendments to the constitution which are to be voted on at the general election November 7th.

"I am a graduate of a Christian college," Mr. Franklin states, "and know the great contribution such institutions are making to the state. I also have the greatest sympathy for the fatherless and motherless children of the state and for the indigent sick. It is in the interest of the public welfare that provisions be made for them. It is also a relief to the taxpayers that Christian institutions are doing this work. Such institutions should not be discriminated against in our laws. In this state, as is the case in all states of the union except Mississippi, citizens should have the right by will, under reasonable restrictions, to make gifts to them."

"The two amendments," continued Mr. Franklin, "in the restrictions they contain, adequately protect the interests of the people, and I trust that every voter will go to the polls November 7th and vote for both amendments. Voters should be informed that one voting in the election who omits to vote on the amendments is counted as voting against them, and that in the general election poll tax receipts need not be carried to the polls."

Dr. Pierce's Pleasant Pellets made of May Apple are effective in removing accumulated body wastes. Adv.

WE KNOW

a determined effort will be made to legalize hard liquor in the next session of the legislature.

WE BELIEVE

the people of Mississippi DO NOT WANT liquor legalized.

WE ARE NOW

organizing forces to oppose this effort.

Next Sunday is TEMPERANCE SUNDAY

HOW YOU CAN HELP

By joining others in a special offering for your League on that day.

Mississippi Anti-Saloon League
Jackson, Mississippi

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